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SHANKARA ÂCHÂRYA'S ÂTMA-BODHA.

[Translated from the original Sanskrit by CHARLES JOHNSTON, M.R.A.S.,
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FOR the sake of those whose darkness has been worn away by fervor, who have reached peace, whose desires are gone, who long to be free, this Awakening to the Self is recorded.

Awakening is manifestly the one cause of Freedom, above other causes. Like cooking without fire, Freedom without wisdom may not succeed.

As they are not opposites, works will not make unwisdom cease. Wisdom destroys unwisdom, as radiance the host of darkness.

Cut off as it were by unwisdom, when unwisdom is destroyed, pure and of itself shines forth the Self, like the rayed sun when the clouds pass away.

When the life, stained by unwisdom, is made stainless by intentness on wisdom, unwisdom of itself disappears, as when water is cleared by astringent juice. [5.]

The world of birth and rebirth is like a dream, full of desires and hates; in its own time it shines as real, but on waking it becomes unreal.

The world shines as real, like the silver of a pearl-shell, only so long as the Eternal is not known, the secondless foundation of all.

In the Self, that is, Being and Consciousness, that perpetually pervades all, as the string in a chain of pearls, are all manifold appearances ; as all bracelets are in gold.

Like shining ether, the Lord of sense, the Great One, entering into many disguises, appears as separated through their separateness ; but, when this is destroyed, stands alone.

Through the power of many disguises, different names and forms are attributed to the Self, as difference of taste and color to water. [10.]

Born of the five elements commingled, through accumulated works, is the physical form, that they call the abode where pleasure and pain are tasted.

Formed of the five life-breaths, with emotion and soul and the ten powers that perceive and act, and made of elements not commingled, is the subtle form, the cause of the tasting of pleasure and pain.

The causal veil is formed through the beginningless, ineffable error of separateness. Let a man apprehend the Self as other than these three disguises—the physical form, the subtle form, the causal form.

Through union with these veils and vestures, the pure Self appears of their nature, as a crystal seems blue beside a vesture of blue.

Let a man wisely discern the pure Self within, from the veils united to it, as rice from chaff and straw by winnowing. [15.]

Though the Self is all-present, yet it shines not forth everywhere ; let it shine in the soul as a ray reflected in a pure mirror.

Difference arises through the forms, senses, and powers, the soul, nature ; let a man find the Self who, king-like, beholds all these beings.

Through the busy activity of the powers, the Self seems busily active to the undiscerning : as the moon seems to course through the coursing clouds.

Dwelling in the Self, in pure Consciousness, the form and powers and emotion and soul, each in its own duties, move, as men move in the sunshine.

The potencies of body and powers and works are attributed to the Self, to pure Being and Consciousness, through undiscernment, as blue to the pure sky. [20.]

Through unwisdom, the acting of its mental disguise is referred to the Self, as the motion of the water to the moon reflected in water.

Desire, longing, pleasure, pain, move in the existing soul; but in dreamlessness there is none of them, when the soul is latent: therefore they belong to the soul and not to the Self.

As shining is of the sun, coldness of water, heat of fire, so the own nature of the Self is Being, Consciousness, bliss, perpetual stainlessness.

Being and Consciousness contributed by the Self, and the activity of the soul, make a duality; when they are united by undiscernment, the idea "I perceive" arises.

There is no change in the Self, nor in the soul of itself is there any awakening; but the life all unknowing, deluded, says: "I am the doer and knower." [25.]

Thinking the life is the Self, as one thinks a rope is a serpent, he suffers fear; but when it is perceived that "I am not the life, but the higher Self," then fearlessness comes.

The Self alone illumines the soul and the other powers; like a lamp in an earthen pot, the Self is not illumined by these inert powers.

In one's own awakening there is no need for another's awakening; the Self is an awakening of itself. A light has no need of another light: it shines of itself.

Putting aside all disguises, according to the saying: "It is not this! It is not this!" one must find the oneness of the self in life and the supreme Self, according to the great precept.

The physical form and all visible things, of the nature of unwisdom, are fugitive as bubbles. Let a man see the difference, and know that "I am the stainless Eternal." [30.]

As I am other than body, not mine are birth, fading, misery, dissolution, nor attachment to sensual objects, since the powers of sense are other than I.

As I am other than emotion, not mine are desire and hate

and fear. According to the teaching of the Scripture : " Pure is the Self, above vital breath, above emotion ;

" From the Self, life-breath and emotion are born, and all the powers ; from this, ether, the breath, light, the waters, and earth, the holder of all."

Without quality or action, everlasting, without doubt or stain, changeless, formless, ever free am I, the spotless Self.

I, like the ether, though inside and outside all things, am unchanged ; ever altogether equal, pure, unattached, unstained, unmoved. [35.]

Everlasting, pure, free, one, partless bliss, undivided ; real, wisdom, endless, the supreme Eternal—I verily am that.

Thus the incessantly held remembrance that I am the Eternal takes away all the bewilderments of unwisdom, as the healing essence stills all pain.*

In a pure place at rest, passionless, with senses well controlled, let a man bring the one Self into his being, thinking of nothing but that endless One.

Plunging all visible things in the Self by thought, the true thinker shall bring the one Self into his being, the Self ever stainless as ether.

Putting aside all names and colors, and knowing the supreme end, the Self stands forth of its own nature, as fullest consciousness and bliss. [40.]

The separation of knower, knowing, known, exists not in the higher Self ; in union of consciousness and bliss, it shines of itself.

Thus setting the fire-stick of thought in the socket of Self, let illuminated understanding, the flame, burn up the fuel of all unwisdom.

As by dawn, by awakening, the former darkness is driven away, then becomes manifest the Self, self-shining like the rayed sun.

But the Self, though all the time possessed, is as though not possessed through unwisdom ; when unwisdom falls away, it shines forth as possessed, like a jewel on one's own throat.

* This is the " healing essence " that stills all pain."—ED.

As a man imagined in a post, so living is imagined in the Eternal ; but when the real nature of life is perceived, the error ceases. [45.]

By entering into reality, wisdom swiftly arises, and the unwisdom of "I" and "my" vanishes like a mistake in direction.

The seeker after union, knowing all things one, beholds with the eye of wisdom all things standing in the Self—beholds the Self as one and all.

The Self is all this world ; other than the Self is nothing. As all earthen vessels are earth, he sees all as the Self.

Let him who is free in life, knowing this, abandon the qualities of his former disguises ; let him become Being, Consciousness, Bliss, as the grub becomes the bee.

Crossing the ocean of delusion, slaying the monsters Desire and Hate, the seeker for union, perfected in peace, finding his joy in the Self, grows radiant. [50.]

Giving up attachment to outward, unlasting pleasures, returning to joy in the Self, he shines well within, pure like the flame of a lamp.

Even while wearing the disguises, the sage, like ether, is unstained by their nature ; though knowing all, let him seem as knowing nothing, let him move free as air.

When the disguises fall away, let the sage enter altogether into the all-pervading, as flame in flame, as air in air, as light in light.

The gain than which there is no higher gain, the joy than which there is no higher joy, the wisdom than which there is no higher wisdom—let him apprehend that this is the Eternal.

When that is seen, there is nothing more to see ; when that is gained there is nothing more to become ; when that is known, there is nothing more to know—let him apprehend that this is the Eternal. [55.]

Upward, downward, on all sides perfect ; Being, Consciousness, Bliss, the secondless : the endless everlasting One—let him apprehend that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the

Unchanging is indicated by the knowers of this doctrine: the one partless bliss—let him apprehend that this is the Eternal.

As partakers in the bliss of that partless blissful One, the Evolver and all the Powers enjoy their proportionate bliss as dependents.

Every being is bound to that; every movement follows that: therefore the Eternal is in all, as curds in all milk.

Ultimate, immaterial, neither short nor long, unborn, unfading, with neither form nor color nor name—let him apprehend that this is the Eternal. [60.]

By whose shining the sun and all lights shine, but who shines not by the shining of any; by whom all this shines—let him apprehend that this is the Eternal.

Of itself pervading the whole world within and without, and making it to shine, the Eternal shines forth like the glow of a heated iron ball.

The world is different from the Eternal, yet besides the Eternal there is nothing at all; what is other than the Eternal shines unsubstantial, like the mirage lake in the desert.

What is heard and seen is not other than the Eternal; through knowing reality the Eternal is known—Being, Consciousness, Bliss, the Secondless.

The eye of wisdom beholds the ever-present Being, Consciousness, Self; the eye of unwisdom sees it not, as the blind sees not the shining sun. [65.]

Refined by the fire of wisdom kindled by right learning, the life, freed from all stain, gleams like pure gold.

The Self rising in the sky of the heart, the sun of awakening, dispersing the darkness, all-present, all-supporting, shines and illumines all.

He who, drawing away from space and time, faithfully worships in the shrine of his own divine Self, the all-present, the destroyer of all pain, the joy, the stainless—he, all knowing, all-present, becomes immortal. [68.]

Thus the *Atma-Bodha* is ended.

UNIVERSAL INTELLIGENCE.

BY LEANDER EDMUND WHIPPLE.

AMONG the varied faculties of the human mind, as observed in the continued existence of the living ego, there is one that is marvellous in its powers and interesting in the detail of its activities, yet much neglected by some who occupy positions well advanced in the educational channels of modern civilization. This faculty is Intelligence—the power to understand principles. It is a spiritual reality, the substance of consciousness, and in proportionate degree is common to all that lives.

In the apparent seriousness of this workaday life of external action, little seems to be involved beyond the direct power of the five senses; consequently suggestions of forces transcending their plane are readily dismissed without sufficient examination for the recognition of deeper principles which may possibly be involved. This oversight results from the inability of unaided sense-action to perceive directly that which in its nature is finer than itself.

The combined power of the five external senses does not adequately describe the living man, even in his physical existence. The proof of the statement is found in that "something" which marks the difference between the animal and the human—a difference freely admitted by even the most superficial thinker. This same difference is superconsciously recognized and clearly proved by the individual himself whenever he solves a mathematical problem, no matter how simple the process or how self-evident the conclusion.

The merest tyro in thought activity—even he who openly and aggressively denies any potency for action in life beyond the recognized powers of his animal senses—knows that he can readily solve a problem in simple arithmetic which even the

most intelligent animal is unable to do ; yet the animal possesses all the direct sense faculties enjoyed by him, sometimes even more acutely than any man. It is equally certain that one possessing more knowledge, and with the faculties of intelligence in a higher state of development, will just as readily solve the most intricate problem in Euclid—intelligently comprehending in the minutest details its every principle, while recognizing its application and use in the economy of human life.

Now, with which of his five senses did this cynic proceed to analyze the mathematical principles involved, and thus to solve the problem in simple arithmetic? How did he reach the solution even of the first step in this process, which, before he could write its numeral on the board, must have been evolved within himself? Did he see that conclusion with the physical eye, or hear the harmony of its action through exercise of the auditory nerve? Did he smell or taste the finer activities of intelligent thought, and thus discover the relation existing between numbers? Did any nerve organism touch the principle existing in mathematics itself, and thus disclose to him that perfect harmony which unites every mathematical fact with every other fact in the universe and demonstrates the perfect, united action of the whole?

No ; none of the phases of activity involved in the comprehension of any principle are possible to the external senses. The most cursory glance at the subject shows that no one of the senses, nor any combination of their powers, plays any part whatever in the solution of either the most simple or the most complex problem in mathematical science. Yet both are solved intelligently, and with comprehensive understanding. Recognition of the perfectly united action of all mathematical facts alone renders the solution of a mathematical problem possible to any individual intelligence.

This eternal fact being recognized, the inevitable conclusion is that the intelligent human being possesses other faculties than the five senses. It goes without saying that these must be finer and more powerful in action, because they deal successfully with problems and with phases of activity that lie infinitely be-

yond the unaided reach of external sense. It is also observed that the less there is developed of this "something," which ever remains outside of external sense action, the nearer the man comes to the animal plane, where it is quite commonly agreed that he exercises but a lower order of intelligence.

In the scramble for position on the external plane of existence, which for several centuries has so closely occupied attention here in the West, this most important faculty, so plainly marking the difference between man and the animal, has received only secondary consideration in very many phases of life where it rightly deserves first place.

Intelligence, or the power to comprehend the principles involved in the activities of the universe, is the fundamental substance of every faculty—animal, human, or divine. To ignore it in any phase of existence is to withhold one's self from the greater part of the power contained in the faculty, function, or sense involved. To withdraw entirely from its activity would be to cease to live on any plane. Nothing lives without intelligence; and nothing whatever exists in any phase of life except through the exercise, more or less perfectly, of some kind or degree of this most important faculty.

Each species demonstrates its own specific kind of intelligent action, varying in degree with individuals of the species. The nearer the approach to the ultimate of the power common to that species the more perfect is that individual considered. This rule holds good equally with the mineral as with man. Each obeys that law which expresses the principle of its own phase of active life, and each possesses the power to recognize only that which is involved in its own mode of existence.

In this generation there seems to have begun a great awakening of this faculty, and we find almost daily evidence of a growing recognition of a side of life beyond the pale of the external senses. Some thirty-five years ago, there began in the United States a revival of the thought, so common in all Eastern philosophy, of a metaphysical (or intelligence) side of each subject involved in human existence. At first there seemed but little fruitful soil. But this was so principally be-

cause the fallow soil was not quite ready for the advanced order of seed. The first and easiest direct hold upon the attention of the public was made through the application of thought along metaphysical lines which produced a healing effect—first on physical ailments, later extending to other phases of those tribulations so common to all who have been educated to pin their faith principally on materiality and objects of sense.

A few independent souls who had escaped the withering flames of dogmatic scholasticism turned the light of introspective thought upon themselves, and were astonished at the revelations of power thereby gained. Principles of action, hitherto unrecognized, at once became apparent. Examination shows that these principles are universal, existing inherently in the nature of every individual and applying to every phase and condition of life; in fact that there is intelligence involved in every activity. This being the case there must be an "intelligence" side to every vital subject—a side from which the subject may be intelligently understood.

The few whose attention was first brought to this stupendous truth (new to them and in the main to Western thinkers, yet old and well understood by the *philosophers* of all times) found the subject all-absorbing, and an element of silent thought in appreciation of the importance of the principles rapidly developed, unconsciously spreading in all directions. The potency for good contained in this high state of mental activity could not then be estimated.

The principles at that time so clearly observed by a mere handful of humanity, being adhered to, were passed along to others, who, recognizing the truth, swelled the voice of the glad song—as drop added to drop creates the rill, and rill to rill produces the brook, which dancing along and joining its brother creates the stream, while stream within stream whirling away in each other's arms through the merry waltz of water-life plunge into the great river, which goes galloping along to the billowy sea, there in ceaseless action to cleanse and reconstruct the shores of every land—so thought added to thought has produced realization of new truths of a saving and regenerating

character, and realization to realization has developed waves of feeling with regard to the inner and purer facts of existence, creating a mighty tide of *recognition of fundamental principles* which is sweeping around the world, and is already felt in nearly every civilized clime.

In our own land this tide is both seen and felt on all sides as a subtle but powerful undercurrent of changing opinion. The preacher at work in his study develops a train of thought which but a few years ago would have almost paralyzed his conscience; but now it appeals to him with a certain beauty that he cannot resist, and he weaves it into the fabric of his sermon. The medical *savant* in his lecture or essay expresses almost the height of the healing power that inevitably accompanies the reception of the truth with regard to man's life on the higher plane. The magazines of the day seem to vie with each other in bringing out just those thoughts about life, education, and development of the various faculties of the human mind which but a few years ago not a prominent periodical of the world would dare to print. Even in the heretofore fixed and almost immovable schools of education there springs into life the spirit of advancement, and new, even startling, innovations are being proposed by the strongest minds on our educational boards and among the faculties of our universities.

This progress is the direct outcome of the combined thought of first a few, then hundreds, and later thousands, who have come to recognize the eternal reality of the higher—the unity—side of life, and have put their newly acquired understanding into practice in *thinking the active principles* for all mankind. Such combination of minds for a united purpose contains the potentiality of a mighty force. Because of the reality on which it is founded, it is absolutely irresistible. As an influence it becomes possible through the action of thought-transference, now clearly proved and thoroughly established by science as a fact in the universe, and invested with the scientific name of "telepathy." By the natural proceeding forth of thought from active mind-centres—spreading and being received only again to be sent forward on its beneficent errand—all of this development

of understanding becomes possible. Without the essence as well as the faculty of intelligence none of this could be possible.

What is the nature of this active reality of all life—Intelligence? Is it material? Has it objective existence—form, shape, density? Is it limited in power, in application, in extent, or confined to certain localities? Is it incased in material surroundings?

If material, either in essence or element, its shape and proportion must be finally resolved into the form, size, and characteristics of the atom; because matter is a condensation, and condensation takes place only through contraction, becoming more dense, inelastic, opaque, occupying less space, approaching nearer and nearer to the dimension of the point, that which is devoid of magnitude—nothingness.

The spiritual faculty of intelligence, however, answers to none of these descriptions of limitation. The activities of intelligence never display any problem of reduction; they perpetually demonstrate expansion; they never narrow down to travel in a fixed direction, but perpetually expand, as does the illumination of the light centre, in perfect equality in all directions at once, from the centre of the spiritual consciousness of Being. This precludes the possibility of limitation either in power or extent, and eliminates the notion of special location or limited endowment. Human intelligence is the illumination in the soul of man of the radiant countenance of Conscious Being—the activity of spiritual Reality. It shines forth from that centre in perfect equality, as shines the light, on each and for all, causing even the blackest spot to glisten and the darkest crevice to gleam with responsive action. The most sullen and opaque surface seems to absorb and to bury out of sight all of its active power; but the purest and clearest mirror receives only to send forth again, in vivid reflective action, each ray in multiple power of brilliancy. Yet the light shines no more thoroughly and with no greater consideration upon the one than the other. So with Intelligence. It is universal, and its enjoyment becomes merely a matter of appropriation and use by the individual.

This glorious faculty, with its grandest of powers, is not par-

celled out, under various forms of limitation, to different personalities, each to own and exercise his own limitation of the element; but it is given with the full freedom and the most liberal generosity to every one who will break down the seeming barriers and throw open the shutters of superstition and bigotry, opening his soul to the effulgence of the divine whole of active life, under which act of freedom he cannot but reflect and re-enact the pure, harmonious light and intelligence of his own being, inherited from the Divine Reality of the Father.

The notion of unequal distribution of intelligence with individuals or in localities is derived from the fact of unequal observation of men and of things. He who narrows his thought necessarily contracts his vision, finally reaching a focus at the point of *self-consciousness*. At whatever point he succeeds in fixing the gaze of his self-conscious eye, there he finds *no* intelligence, and obtains *no light* upon the subject of his would-be investigation. The light of intelligence does not accompany the self-centring effort—this being entirely contrary to its nature and a violation of every law of its being. Light can never be abstracted from its principle nor withdrawn from any point of direction in its natural progress.

On the physical plane light is but a reproduction of Intelligence, that purely spiritual faculty through which one recognizes the principles of reality. On either plane it shines only in the act of recognition. A partial recognition of the principle involved is accompanied by only a faint illumination of the subject; but a full and perfect realization brings instantaneously a flood of light illuminating the entire field and laying bare both root and branch of the subject.

We frequently hear—and perhaps think similarly ourselves—of the presence or absence of light at certain times, as day or night, and in certain places, as in the open air or in a closed vault; little thought is necessary, however, to enable us to perceive that where anything exercises the power of vision there must be light. Only *where no living being can see* may darkness be said to exist.

Under certain conditions of etheric vibration man fails to

recognize objects which are present: he then asserts the presence of darkness and the absence of light; but in the same place and under the very conditions which preclude the possibility of his being able to see, other forms of external life—the mouse, the bat, and myriads of insects—see with perfect clearness. Can it be said that these *see in darkness*? Impossible! Where anything sees, there it is light to that form of life; and as there can be no conception of a place, or a degree of darkness, in which no form of life can exercise the power of vision, so there can be no place, time, or condition in which there is total absence of light. This simile holds absolutely good with regard to Intelligence—an *entity* belonging to the spiritual universe, and an eternal faculty of the real thinking and knowing individual. Light is its counterpart and becomes its material representative. Shall we consider the original entity as less enduring or less universal than its objective expression?

The similarity of light to intelligence has always been recognized by both infidel and sage; the terms are entirely synonymous on either plane of action. One is the subjective entity, and the other its objective expression. Both have the seat of their activity in the consciousness of the observer. To still this consciousness were but to cause both to vanish. Without an observer there can be no light and no intelligence.

In the infinite activity of the universal reality all this, however, becomes mere idle speculation. Life is eternal, and exists everywhere through all time. Where life is, there consciousness also dwells; and inseparable from consciousness is intelligence, the light of understanding in which life exists through the conscious knowledge of its own being. The freedom of conscious life necessitates the absolute ubiquity of intelligence.

We are therefore forced to the conclusion that there is no spot in either the heavens or the earth where there is *no light for any creature*, and no darkened chamber even within the most benighted soul where the light of intelligence cannot gleam in the joy of conscious recognition.

Intelligence is universal light, and in its full recognition lies universal power.

OCCULT PRINCIPLES OF EXISTENCE.

BY W. C. B. RANDOLPH, F.T.S.

IN all ages the human mind has seriously concerned itself with the solution of the great mysteries of nature by which it is surrounded, and of the essential character and origin of its own being. That this has been so is no matter of wonder, since, without some definite knowledge of the nature and purposes of material phenomena and the invisible forces that play ever upon it, we are at their mercy and are wasted by them. So much as has been learned of the riddle of conscious existence has benevolently served to add to human safety and happiness by giving the thinker power, through the acquisition of that knowledge, to control those forces and cause them to contribute to his welfare. All the laws of the universe are knowable in their order, and it is not only permissible but desirable to delve into their mystic depths, for the treasures therein concealed are vitally necessary to our harmonious existence. Remaining in ignorance we but place ourselves as an obstruction in the path along which, like an irresistible avalanche, the cosmic evolution is rushing.

God and the universe are a stupendous whole, and nothing is either high or low, all being of equal importance. There is a universal, immutable principle, from which all things visible and invisible proceed. It is the one Cause and is itself causeless. It transcends the power of human conception, and hence is not defined. All phases of life and of matter are but different aspects of that Cause. That which causes, and that which is, is an eternal Unity. That universal principle has in it that which corresponds to every existent thing, and so also has every living thing the potentiality of the Divine.

In the formation of worlds and their evolutionary growth

there are periods of activity and repose. The Jewish Scriptures say that God worked and then rested. Our own familiar periods of day and night, winter and summer, sleeping and waking, birth and death, are all symbolical of an immense duration in which the forces of nature are at work, bringing life from the lowest to the most exaltedly spiritual, through individual experiences in material form. This working period is called by theosophists a *manvantara*, or a period in which man is evolved in particular, besides the primary and intermediate steps of life development in lower forms. A duration of equal length, in which there is rest, is termed *pralaya*, or repose.

"The eternal parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities." These are the words in which an illumined mind speaks of the ending of a long night of universal sleep. Universal Ideation, or Divine Thought, begins again to create a universe, struck upon a different key from the one preceding it. Primordial substance, cosmic dust, the most extended condition of matter, receives an impulse through natural forces; and activities, primal in their nature, slowly awaken. Centres are formed, waxing fierce and fiery as force concentrates, and attracting outlying particles, forming suns and planets. These act and react on one another, and orderly rotary and orbital motion sets in. The thought world develops along with, and is the cause of, the physical, and as fast as any globe is suited to life manifestation it appears in physical form.

The preceding life period so perfected its man that he is now no longer man as we know him, but, speaking roughly, he is the planetary spirit of almost infinite knowledge and goodness. These great souls may be said to preside over nature's workshop in the new day. They guide and persuade the lesser lives as they emerge from the subjective realm to combat and conquer material conditions.

Myriads of varieties of life are always present at the same time on any globe, and so present an apparently complicated but really harmonious unit. Worlds are born, have their youth, meridian, and decay. The first and last few stages of any globe

are invisible to our present physical sight. Such changes necessarily occupy immense periods of time. For example, not so very far back in the earth's history, our atmosphere contained more carbon than it does now; in fact its present inhabitants could not have breathed it. In coming years its present make-up would no doubt be fatal to those higher beings who will be our posterity.

One state or density of matter, by action of finer forces, gradually changes character, and from the old the new is born. Thus it is that the ethereal is as natural as that which is patent to our present physical senses. At the beginning of an active period on any planet, man is little more than embryotic: a huge animal, having little individual consciousness—a spiritual animal. He is just emerging from the inner spiritual causes of being, partaking therefore of their character, yet unsullied by mistakes of his own volition. While this primitive man is not wicked in the sense of *willing* evil, he is also not intelligent in the sense of thinking out his own purposes for himself. Intellect, so absolutely necessary to man as we know him, was a later development, and marks the turning-point in his evolution back to his source. Such is the infinite patience of the creative force that incalculable æons of time have elapsed to unfold from darkness the organized life that we now see around us, and so, in man's formation, those properties or senses he now possesses were attained by him through the operation of the laws of use, desire, and necessity, dragged along during inconceivable ages.

As man, in his evolution from the lower manifestations of life to the higher, has passed through several distinct stages, he has, for purposes of study, been divided into races—each race, as near as may be briefly stated, being that aspect of man in which a particular sense is unfolded. The present race is called the fifth race; we also possess five means of communication with the objective world. The first race was perhaps confined mainly to the development of a material form, although other activities always accompany the working out of the dominant aspect.

The first few races were astral, or ethereal. To those unac-

customed to thinking of other than the gross physical, this statement is doubtless either startling or absurd ; but, except a cursory glance be all one would give to the subject, it is not strange. If we get the idea firmly wedded to our habit of thought that the spiritual or invisible is the father of the visible, we can readily see that, as all life expressions are subject to the law of unfoldment, its earlier forms will necessarily be so near to, and will so largely partake of, the nature of its source as to be beyond the range of succeeding physical vision. It is of course understood that in speaking of another state of matter, entirely foreign to our average scope of knowledge, we undertake quite a responsibility. We will be asked for proof by earnest and cautious students, and we may or may not be always able to give an acceptable reason for the faith that is in us. But strange things are not necessarily untrue.

Let the inquirer broaden his mental vision in any direction all that he is able—take music, mathematics, or chemistry—and by a few trials he will be convinced that there is no limit to the possibilities of the universe. Imagine every atom in the stone to be tingling with life, and that, in proportion to size, they are as far apart from each other as are the planets of the solar system. Let him also think of the millions of bacilli the doctors tell about, flying around in our air, separate and organic lives, very much alive and active, though altogether invisible and sub-microscopic. Now call the earth one of these bacilli, and suppose it so small in comparison that it would float unsuspected through the pores of some mighty being. That being would be as invisible to earth senses as the bacilli are now to us, or we to the bacilli, and its existence may no more be doubted.

This much is said to prepare, in some measure, for a consideration of the inner states of matter. But the Christian who agrees with St. Paul will be accustomed to a triune division of man—body, soul, and spirit ; and it would be but a further subdivision to discover a septenary classification. Logical necessity compels us to admit of a state of matter corresponding to each aspect of man's consciousness, as a composite being, for there is a period in his growth when one particular attribute or sense is

unfolding and dominant, and is fed by outer conditions corresponding to it.

Let it suffice, then, to say that as man is manifold in his potentialities, so is the cosmos; in studying the division of the one, we acquaint ourselves with the other. In our first effort at systematizing the musical scale, we established but three steps or tones; greater accuracy and finer perception increased the number to seven. The idea of the trinity of all nature is hoary with age: mineral, vegetable, and animal; flesh, bones, and blood; Father, Son, and Holy Spirit; male, female, and offspring. The distinctions go from the simple to the complex. Imagine, if we can, each of these three parts divided in half, making six, and the new whole with its parts would give us the septenary division.

A watch is a single object; but upon examination it is seen to have parts—dial, hands, wheels, etc. Regarded separately they are many, but in a common purpose there is unity. A clumsy spectrum showed only three colors; a perfected instrument now flashes out the seven rainbow hues. In the septenary division of man we do not lay down rigid lines, but the facts already known seem to bear out the idea that if any further classification is discovered it will be some multiple of seven.

MICRO-ORGANISMS IN DISEASE:

THE MICROBIAN CRAZE.

BY ALEXANDER WILDER, M.D., F.A.S.

"THERE is always some medical dogma in fashion," says the author of a recent work on physicians and their ways. "The fashion lasts from twenty to fifty years, and is then replaced by another, which is sometimes new, and sometimes an old one dressed up in a new suit of clothes. At the present time 'germs' are in the fashion."

The late Dr. John Hughes Bennett made a confirmatory statement. "The idea that these *imaginary germs* were the cause of putrefaction, of disease, of blights among vegetables," he declares to have "originated with Kircher and other pathologists of the seventeenth century. It has been frequently revived," he adds, "*but was always shown to be erroneous.*"

Another writer attempts to break the force of the blows thus given, by pleading that there are too many strange and curiously-thinking bedfellows in the medical profession. "They publish unproved conclusions," he acknowledges, "and we accept them as facts because we have none of our own."

It is not necessary nor indeed quite the right thing to let the matter go in such a way. If an hypothesis crops out now and then, and after a career of favor disappears from view only to come forth again at a later period, it is well to inquire further into its character and history.

We remember the first mention that ever came to our notice of this matter. In 1832 the Asiatic cholera made its first invasion of the American continent. Being rather precocious, we were, even then, able to read the newspaper. In the *Sentinel and Gazette*, published at Utica, N. Y., was a dialogue in

which a beldam was endeavoring to impart certain knowledge upon the subject, which she conceived herself to possess.

"Have you heard," she asked, "have you heard about the *animilkulars*?"

"Animilkulars!" exclaimed her gossip; "what are they?"

"I cannot just tell," said she. "They are unconscionable little creatures, and you can put millions of them into a thimble. They fly everywhere, through the air, and into houses and all sorts of places. Once some folks put a piece of meat on a pole, and set it out on a steeple—whether it was St. Paul's or St. Mark's, I cannot tell; but it was a steeple, and a pretty high one too. What do you suppose those pesky little animilkulars did to that meat?"

"I suppose they dined upon it."

"No; they did not. They just tore it into ten thousand million pieces and scattered it to the seven winds."

"Indeed?"

"Yes; and now they say that them animilkulars get into people's mouths and insides, and squirm and tear around, and make them have the cholera."

"Are you not afraid of them yourself?" was asked.

"I shall keep careful. I will just shut my mouth and keep it shut, and in that way prevent them from getting in to make me trouble."

"Your plan is excellent," replied her friend, "and you cannot observe it too carefully."

This colloquy, which is only given here in substance from memory, shows that the hypothesis of disease originating from minute organisms was then entertained. It was not widely disseminated, however, at that time; but several individuals took it up, and with much experimentation succeeded in elaborating it to a quite general acceptance in the ensuing generation.

It may be remarked that the periodical recurring of a dominant theory or notion, so far from being extraordinary, is evidently from the operation of a law in analogy to that which determines the return of epidemics in the natural world and of great mental and moral commotions in the world of thought.

It is no more wonderful than the fact that the various races of locusts have their stated times for coming forth to devastate a region ; or that the Asiatic cholera itself has very generally appeared at intervals, almost mathematically regular, to gather in the harvest of mortality. Even political and religious movements are periodical. Our legislation in this country can be told off by cycles. It revolves from a perihelion of liberality and justice to an aphelion of curtailed liberties and arbitrary paternalism, and then back again—perhaps in a spiral upward, or perhaps in a vortex downward.

This theory of micro-organisms, as causing specific diseases, has had a career in strict analogy. There has been something of the sort ever since the days of Beelzebub. In the ancient periods, and before the later discovery of the microscope, deep thinkers more generally cognized life in its innumerable manifestations as the active principle of the universe. Whatever conflicted with it was generally imputed to the anger of offended Divinity or the malign agency of a demon. Thus Homer describes Apollo as inflicting a pestilence on the Greeks at the instance of Kalkhas his priest, and the Gospels represent Jesus as rebuking a fever and as casting out malignant demons by the finger of God. The Benedictine monks, who appear to have been to a very great degree the moulders of the later Christianity, and who were the physicians and healers of the sick, intermingled exorcism with their administration of simples, in order thereby to deliver their patients from the pernicious spiritual agencies that were regarded as producing the several disorders. As there is at the present time a microbe assigned to scarlet fever, another to influenza, another to small-pox, and so on through the category, there formerly was a specific demon or spiritual entity regarded as active in each disease. It was rank infidelity to doubt this, as it is now considered to question the bacterial pathology. Indeed, it has never been wholly discarded, but often appears even when least suspected, although the later form of the dogma has cast it somewhat into the shade. It was duly avowed and set forth in the writings of the celebrated Hohenheim and of Athanasius Kircher.

Thus we perceive that the doctrine of micro-organisms as the cause of disease had its inception in the teachings of the very men who held firmly at the same time to the belief in elementary spirits and malign demoniac influence. They probably did not apprehend any wide difference between a morbidic germ, or animalcule, and a mischievous elemental; and indeed it is not easy to see how one belief can be more visionary than the other. Indeed, the germ-theory of disease appears to us as a mirrored reflection of the other, or its materialized form. We have in the two dogmas a curious counterpart of the Sivaic customs of India and the religion of ancient Syria. In each there was a "right-hand worship" for the higher class, and "left-hand rites," more gross and sensual (the shadow of the former), for the others. The like choice is proffered to us—to adopt the more philosophic view of perverted spiritual influence, or the popular scientific notion of micro-organisms. We have often observed, with curious impressions, how the many in medical circles who sneer at the concept of spiritual agency in the matter, so eagerly and zealously embrace the hypothesis of the bacterial origin of disease.

The discoveries of the microscope revealed the existence of an infinitude of living growths in forms too minute for the unaided sight to behold. Addison treats of them in the *Spectator*. "Every particle of matter is peopled," says he; "every green leaf swarms with inhabitants. There is scarcely a single humor in the body of a man in which our glasses do not discover myriads of living creatures."

Leeuwenhoek had described bacteria in the seventeenth century. It was not very wonderful that individuals of a rationalistic rather than of a philosophic turn of mind * should frame the hypothesis that these organisms are the specific agencies producing the respective forms of disease. Materialistic notions are generally pessimistic in their outcome; they are like the clouds which rise out of the earth and shut away from it the

* Dr. Oliver Wendell Holmes remarks: "There are one-story men, two-story men, and three-story men. Fact-collectors are one-story men. Two-story men reason about facts. Three-story men are those who are described as inspired men."

rays of the sun and the influences of the higher atmosphere. The discoveries of Leeuwenhoek were further elaborated, and theories were deduced, more or less plausible, and likewise fanciful and bewildering. For more than half a century there was a school of pathologists teaching that these infinitesimal parasites created various maladies. Then came a reaction, and what argument and experimentation were not able to accomplish, ridicule triumphantly effected. The dogma was banished from the lecture-room to be defended only in theses by such men as Bonnet and Spallanzani, and controverted by Buffon and others.

History, however, is said to repeat itself. Not exactly; for in each revolution the cycle described is either above or beneath where it was before. Yet it is so alike that we are warranted in the expression. The author of the poem of *Kohalath*, known to us as the Book of *Ecclesiastes*, has uttered a truism which all history demonstrates:

“ What WAS is what again *shall be* ;
 What has been made is that which shall be made ;
 There's nothing new beneath the sun.
 Is there a thing of which 'tis said : ‘ Lo, this is new ? ’
 It hath already been in ages gone before.
 Of former things the memory is gone ;
 Of things to come shall no remembrance be
 With those that shall come after.”

When the Asiatic cholera, breaking loose from its ancient boundaries in the far East, made its progress through the countries, like the rider on the pale horse with terror for a herald, the old dogma likewise burst forth from its cerecloth and issued from its sepulchre as an infant newly born and making its first wail. The dread visitation had set at naught the opinions which were generally received, respecting neither persons nor sanitary theories. Individuals were seized by it in salubrious localities and at a distance from possible communication with infected places or persons. Speculation as to its cause proved an utter delusion, and vague conjecture was left to make its

suggestions. Some talked of a tainted atmosphere, and stories were told of asphyxiated birds falling lifeless from the sky. Then came forth the suggestion that animalcula had come into existence, potent for evil, and induced the disease. The fact that they were so minute as to be invisible, if not imaginary altogether, was allowed no importance. The guess was as plausible as any and little harder to prove. It was too fine-spun, however, for ready credence among the many, and was virtually left for German speculatists to elaborate. There is a law, or conservative principle, in human nature to preclude the ready accepting of innovations. The propounder of a new doctrine generally encounters opposition and even hostility from his contemporaries, and is compelled to wait for a new generation to grow up before he can gain many disciples and adherents. This was the history of bacteriologic research and speculation in its last renaissance.

Johann Müller is credited with the distinction of having laid again the foundation of physiologic science, with the doctrine of primordial cells for a corner-stone. His disciple, Schwann, extended his labors further, and was followed by others. Various organisms were thus found and partially classified. Such are the minute spherical or *coccus*, the short rodlet or *bacterium*, the longer rodlet or *bacillus*, the filamentous or *leptothrix*, the *vibrio*, and the *spirillum*. Schwann declared that fermentation and putrefaction were intimately connected with organisms derived from the air; and it was not remarkable that the notion was revived that certain diseases were produced from a virus or contagium of that nature.

Perhaps no confession of the unreliability of the various theories and procedures of the medical art can be more emphatic than is implied by the passionate enthusiasm for this theory. Its apostles have brought to their christening-font a considerable number of germ-babies—a vibrio for disorders of the nostrils, a leptothrix for the teeth, a bacillus for diphtheria, a spirillum for tubercular disease, a cryptococcus for yellow fever, and so on. The conjecture of their morbid influence is explained in several ways. They are supposed to deprive the

blood of oxygen or other important constituents, and perhaps to excrete deleterious substances into the body, productive of obstruction and irritation. Their rapid production, it is declared, intensifies the mischief.

Several procedures have been devised upon this theory. Lister is the most prominent in this direction, as the inventor of antiseptic surgery, the employing of sprays and lotions to prevent the invisible aërial microbes from infecting wounds made in operations. Others have invented germicides with highly-vaunted virtues, and even proprietary medicines are often extolled in this way. Signor Semnola, of Naples, however, discourages attempts in this direction. He argues that, granting a disease to be caused by parasites, it would nevertheless be impossible to introduce into the intestinal canal any germicide in sufficient quantity to destroy them, without also endangering the life of the patient.

Nevertheless, other ways have been found to work off the accumulated zeal. We have the sterilizing of milk and even of the drinking-water; the arbitrary enforcing of disinfection and sanitary plumbing at the caprice of an unintelligent or malicious official; and, to clap the climax, the inoculating with various kinds of diseased and morbid material, and the injecting of such material into the blood. The violence employed, the compulsion and other arbitrary measures to enforce vaccination, diseasing the healthy and sometimes killing outright by blood-poisoning, painfully illustrate the subject. Pasteur followed up the procedure by his inoculations for anthrax and hydrophobia. Koch proposed a similar treatment for the arrest and curing of consumption. Now, as if to reach the highest eminence of the preposterous, the employment of antitoxine, a filthy and loathsome virus procured from diseased horses, is urged by the over-numerous politico-medical authorities to be injected into the blood as a remedy for diphtheria; and deaths have already been thus inflicted.*

* In Brooklyn, N. Y., very recently, a girl of seventeen years died in agony in her physician's arms ten minutes after the injection of the usual quantity of this poison virus.—ED.

It was gravely questioned in former years whether the operation was justifiable of transfusing into the veins of a person, exhausted by decline or depleted by hemorrhage, new blood from the body of an individual in health. Governments made it a penal offence, and even now where this is not the case the surgeon performing the operation incurs the risk of prosecution for malpractice or manslaughter. Yet the more common procedure of introducing a disease-producing material into the body of a human being is unequivocally a grosser and more flagrant immorality.

The medical schools have been also invaded. Bacteriology has become a part of the curriculum in the more ambitious colleges, having in some of them its own professors. That it will yet become the standard of medical orthodoxy and even the basis of medical legislation is far from being improbable. If facts cannot be adduced to support its pretensions, clamor and vituperation are a resource always at hand. We have good reason to expect that candidates for medical degrees, or for licenses to engage in practice, will be rejected except they profess their belief and exhibit their proficiency in the germ-theory of disease. The extraordinary steps taken already in medical legislation amply warrant the apprehension. The trend is in that direction. There is even now a striking similarity to the procedures of the Two-Horned Beast in the Apocalypse that "spake as the Dragon" whom he represented, and that required all to receive the distinguishing mark of the First Beast, without which no one might buy or sell, or perhaps even receive a just compensation for service.

Nevertheless, facts closely observed have signally failed to confirm the assertions respecting the morbid action of bacteria. In the instance of the spirillum, or comma-bacillus of cholera, the downfall was complete. The little trickster was also to be found in other forms of disease, and was not always present when the patient suffered from cholera. At a later period other investigators announced four different forms of bacilli for cholera, each having its advocates to insist that it was the genuine Dromio, and that the others were spurious. Dr. Pet-

tenköfer, of Bavaria, who is generally regarded as the most thorough investigator of cholera, determined the matter. He swallowed quantities of the micro-organisms, at different intervals and in various conditions of health, and received no harm.

The sanitarians pleaded in their turn that the accumulations of filth and feculent material, too often abounding about buildings and in populated localities, afforded breeding-places for bacteria and so infected the atmosphere. Yet epidemics generally have seemed to disprove these assertions. The mortality in New York is least in the district south of Fourteenth Street and east of Broadway. A similar state of facts has been observed in other cities. Asiatic cholera and other epidemics are not generally more severe in the districts where it would be expected. Whatever the infective agent may be, the bacteria abounding in filth and fermenting substances are evidently its destroyers. Experiment has demonstrated this beyond reasonable cavil. Flügge, Karlinski, and Miquel confidently declare that typhoid and cholera bacilli, when placed in waste waters and putrid fluids, are very certain to perish and disappear in a few hours. They also affirm that the vapors and emanations from decaying substances are free from bacteria.

The attacks on drinking-water are equally destitute of a foundation. The only way to ascertain the effects of water upon the human system is by drinking. Analysis and microscopic examination are alike uncertain. Cassal, writing for the *British Medical Journal*, declared that in the present state of medical knowledge no chemical will justify the assertion that a water is likely to cause a particular disease, and that no process of examination whatever will prove the noxious character of a water. Pellew, in his *Manual*, further affirms that with our present knowledge a satisfactory microscopic examination is hardly possible, even for one thoroughly skilled in such investigation; and that the question of the purity or impurity of a water *cannot be satisfactorily settled by bacteriological tests alone*. We are warranted in doubting whether there is any scientific proof that the water of any spring, well, pond, lake, or stream used for drinking, except it was contaminated purposely

or by accident by some irritant poison, ever caused in the human body any specific disease, or anything more than slight or temporary disorder. While, therefore, for æsthetic reasons, we desire the water that we drink to be perfectly pure, there is little reason for the alarms that have been so often raised. There is no reliable evidence of serious sickness as the result of using common drinking-water. The invasions of synochoid or enteric fever, incident in the later weeks of summer, have plainly little or no relation to the quality of the water, or even to the ice employed to cool it, as the experience of the population living along the banks of the Passaic River in New Jersey fully illustrates.

We have alluded to this microbial hypothesis as a reversion to former conditions. It is strictly in analogy to Canon Kingsley's representation of "old foes with a new face." As in former times it was the popular belief that diseases, of which the cause was not known, were induced by evil spirits or by unholy individuals with extraordinary powers, so now the analogous notion is assiduously disseminated that they are the work of animalcula and schizomyketes, every type of disease having its own specific excitant. This offender is described as being so small as to be entirely invisible, except perhaps with the aid of the microscope, and so universally diffused as to be encountered everywhere, but always imperceptible to the senses. The *djins* and *afrites* of Arabian story were not more ubiquitous or dangerous. It is declared to live in the purest atmosphere as well as in the most contaminated, and upon the highest and most inaccessible mountains, as well as where men and animals densely congregate. Its discovery may be described Hibernically as one of which nothing is actually known or possible to be known.

Despite the zeal and even the fury with which the germ-theory in this its latest appearance has been promulgated, there are missing links between it and the unequivocal facts. Its strongest foundations are only assumed. The notion that the atmosphere is forever swarming with germs of bacteria and other microbial products, ready to rush into wounds, into the lungs of every breathing thing, into our water and kneading-

troughs like the frogs of Egypt, and to enter the pores and through the stoppers of glass bottles, is purely a guess, without a solitary fact to sustain it, except such as are found in the interpretation wherein the guess is taken as established fact. It is a plausible theory, but unproved.

"Certain well-known parasitic diseases are spread by contact," remarks Dr. John Hughes Bennett ; "but many of our unquestionably infectious diseases, such as small-pox, scarlatina, measles, and typhus, have no such origin. It has been attempted to be shown, indeed, by Lemaire, that in the condensed vapors of hospitals and other putrid localities vibrios may be found ; but that vibrios are the cause of those various diseases is not only not proved, but is highly improbable."

The harmlessness of the microbe may be fairly regarded as an established fact. Experimenters have separated the various micro-organisms from the medium in which they subsisted and inoculated healthy persons with them, without thereby in any case inducing disease ; while, on the other hand, others were inoculated with virus in which were no microbes, and diseases were the result. The actual fact appears to be that the malady and disorganization are first, and the micro-organism afterward. This is in analogy to other facts observed in the world of nature. If a tree falls in the forest and begins to decay, straightway there appears a multitude of creatures in great variety to devour it out of the way. So, too, when an animal dies, all manner of repulsive things will congregate about it as their prey. Yet we never reason upon the matter like the typical Irishman, when viewing a decaying carcass. "Look at the poor creature, and the maggots," cried he ; "sure they have killed it entirely."

We have here, however, a suggestion of the genesis and function of the various micro-organisms. We find them in places far beneath the skin into which no air can penetrate, in abscesses and other morbid accumulations, as well as in places to which the air has ready access. We are disposed to believe that they are developed spontaneously out of the morbid material. This proposition is by no means incredible to philo-

sophic thought. The universe is everywhere a receptacle of life, and in it there is nothing really dead. The same inherent energy that produces the crystal in its regular mathematical form may develop organization in matter. The concept of the homuncle was not altogether a vagary. If the earth should be depopulated of human beings, it would doubtless take on conditions which would result in the coming into life of a new human race. It need, then, be no marvel that the fluids of the body in peculiar conditions are caused to abound with micro-organisms of various character and functions, and we are under no obligation on that account to take the effect for the cause. We may feel warranted in supposing that the occasion brought them into existence spontaneously, and we may be certain that they will disappear and cease to exist when the cause of their existence is removed.

Some of the ablest and most clear-sighted among medical men sustain these views of the matter. "What, then, it may be asked," says Dr. Bennett again, "is the origin of the infusoria, vegetable and animal, that we find in organic fluids during fermentation and putrefaction? In answer to this question, I say: They originate in oleo-albuminous molecules which are formed in organic fluids, and which, floating to the surface, form the pellicle or proligerous matter. Then, under the influence of certain conditions, such as temperature, light, chemical changes, density, pressure, and composition of the atmospheric air and of the fluid, etc., the molecules, by their coalescence produce the lowest forms of vegetable and animal life."

The function of these micro-organisms must be presumed to be in strict analogy to everything else that we know of the phenomena of life. If they abound in the food that we eat, as the European showed the Jaina sage, they are there, not for purposes of harm, but *to impart to us of their vital force* and contribute to the nourishing of our bodies. Optimism, and not pessimism, underlies the constitution of the universe. Even those that have been indicated as sources and agents of mischief are undoubtedly maligned. They are enabled by means of warmth and moisture to absorb oxygen energetically, and

thereby to hurry the processes of fermentation to ulterior decay. In the expressive language of Karsten, "they appertain neither to the animal nor to the vegetable world, their mission being only to contribute to the promotion of putrefaction and disintegration, like all septic bodies." Instead of being seeds and germs to generate special diseases, they are *agents for neutralizing and removing matters that might otherwise be harmful and deadly.*

Mr. Lawson Tait has conclusively demonstrated the position that the special organisms inhabiting a diseased fluid are not the cause but the result of the morbid condition. He was so convinced of their entire harmlessness that he once declared his willingness to employ micro-organisms with his bandages, if enough could be obtained. He did not scruple to denominate the zymotic theory now promulgated by morosophic sanitarians, "the fashionable craze." He had remarked the hold which the germ-theory had upon the minds of German writers, and while praising Dr. William Japp Sinclair for an admirable condensation which had made the subject intelligible, he did not forget to add his regret that so critical a writer "has been bitten with this microbial craze. But," he adds, "I have no doubt he will come soon out of it, for it is wholly irreconcilable with the clinical facts seen by us every day."

An argument in the matter which seems abundantly conclusive is the close relationship between the various forms of disease. There is no hard line that may be drawn between one and another. The names possess little significance, but generally depend upon the part of the body that is primarily affected. Dr. Forbes Winslow, Dr. Henry Maudsley, and others equally eminent declare that a shock to the nerves, a surgical operation for example, may cause any one of the zymotic diseases. Indeed, it is more than probable that these several maladies, as they are distinguished, are all but varieties of one thing, dovetailing into one another with innumerable complications. To this Miss Florence Nightingale has added her testimony. She witnessed small-pox and other diseases appearing spontaneously without specific infection, and also

observed various diseases merging into one another. Except for the fact that disease is *not a specific morbid entity*, but *a deranged action of the bodily functions*, this could not be. We are brought, therefore, to the conclusion inevitably : The germ-theory is an assumption of causes, of the existence of which we have no evidence, to account for effects which they by no means explain.

DEATH AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

AMONG the moderns, Leibnitz has the honor of being the first to advance a complete and satisfactory view of death. In his famous letter to Arnauld, he unfolded his theory. Leibnitz believed that generation is only the development and evolution of an animal already existing in form, and that death is only the re-envelopment or involution of the same animal, which does not cease to subsist but continues to live. The sum of vital energies does not vary in the world; generation and death are but changes in the order and adjustment of the principles of vitality—simple transformations from great to small and from small to great. Elsewhere he describes death as no sudden phenomenon, and shows it to be a slow operation, a "retrogradation." When we discover death it has long been master, for from the moment life began in the body it has corrupted fluids, disorganized tissues, destroyed equipoise, and endangered harmony.

The views of Leibnitz had to wait long for general acceptance, but now they are recognized by all scientific students. And what do these ideas prove, but that Death is a natural form of existence for Being? Death is the most practical and emphatic demonstration we know of that "everything is moving and transmuted into something else." And this is one of the laws of Being.

Of this eternal transmutation of Being, and consequently also of death, we find a beautiful symbol in Greek mythology. Proteus could assume any form at pleasure, changing himself into fire or water, plant or animal. He was thus difficult of access and often evaded an approach by a sudden transformation. No wonder, therefore, that Proteus has been understood

to be symbolical of the various forms and shapes which primitive matter, Being, assumes, the substance itself ever remaining the same.

St. Augustine makes Proteus the emblem of truth. R. S. Foster (in "Christian Purity") says: "Error is a Proteus, ever assuming new forms and attacking truth under fresh disguises." Plato made him an emblem of the Sophists, Cassiodorus of traitors, Lucian of players, etc., which shows the deep philosophical import of the myth and the versatility of the heart; in other words, the ever-changeable character of Being.

Death is an event, not an entity; a state, not a force; a negation, nothing positive:

"Turn which way we will, we find no 'killing principle' in nature, only a vitalizing and sustaining one. Throughout its whole extent, nature is life; in all its forms and modifications, one vast and infinite life, subject no doubt to the extinction of particular phenomena, but never to absolute and total death, even in its weakest and least things. Anything that looks like death is a token and certificate of life being about to start anew. Death and life are but the struggle of life with itself to attain a higher form."

The ancients, who on the whole were much wiser than we, realized this fully. Thus we find that they never raised an altar to Life, but personified or limited Death. Life, a continuous process, cannot be conceived as an individual, because it is too multiform, too multifarious. Death, on the other hand, is a simple event, which we expect and can form an image of. Death, in the landscape and in human existence, for instance, assumes a certain melancholy air. A peculiar sadness—having its root in human egotism—falls upon the landscape in autumn, when the leaves "turn." The leaves, having performed their functions when the fruit has ripened, lose their brilliant green tint, wither, and fall, more or less deformed, to the ground. There the wind blows them hither and thither. They have served their use and seem to be thrown away as useless. At least so it seems to the ordinary onlooker and selfish man. Therefore he is sad.

A more careful look, however, soon reveals the plastic

Being. The sculptor may scrape off much clay from his statue and it may drop to the floor as not wanted. From the exalted place of a proud brow or a valiant arm, from a sweet smiling lip or a heavenward eye, it is reduced to mere clay. Yet the same sculptor may take it up again and add it to the same model for still higher uses. Being is both the sculptor and the statue, ever moulding, changing, building. The leaves, which fall to the ground at the foot of the trees, perish slowly upon the soil and are transformed into the *humus*, or vegetable mold, indispensable to vegetable life. The *débris* of leaves become the bearers of the new life forms. Death becomes Life. "Mother Nature" has drawn her breath and again exhaled the air, a little slower than we do it, to be sure, but nevertheless essentially we see the same process.

Though the Romans personified Death, they did not dedicate a temple to her, nor offer her any sacrifice, because Death is inexorable, inaccessible to entreaties, and unmoved by offerings and prayers. The Greeks had less definite notions. They only recognized a genius of death, who reversed and quenched the torch of life. This latter view is wonderfully simple. The Roman is more elaborate but none the less accurate. The ever-flowing Being, passing from eternity through nature back to eternity, is necessarily unmindful of temporary human notions and desires. A Greek and a dramatist, Euripides,* saw deeply into the mysteries of existence and subtly wrote :

" Who knows but that this life is really death,
And whether death is not what we call life ? "

The same spirit of insight into the mystery of Being, Emerson reveals in his poem, "Brahma," where he makes the Supreme (Brahma) say :

" If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again."

* Quoted by Diogenes Laertius.

Even the frightful and dismal descriptions of the ancient poets, where they allude to death, are correct descriptions of Being in the form of Necessity. They describe Death as thundering at the doors of mortals demanding the debt they owe, and sometimes as pursuing its prey, encompassing it on all sides with toils and snares. "Eternal nature" has done the same to the "eternal rocks." What are they but the tombstones in the great graveyard of the world? All "the dust we tread upon was once alive." Death is but a form of Being in the shape of the mysterious balance, "which keeps the keys of all the creeds."

The Greeks sometimes depicted death and sleep as twin boys, and it is a common phrase among us to say that death is but a sleep. Fouché caused this inscription to be placed on all French cemeteries: "Death is an eternal sleep." Thoughts of this kind are fast taking possession of the modern human mind. Great are the changes that have followed upon the mediæval notions, that physical death was caused by Adam's sin. Most people will now express themselves in the words of Longfellow:

"There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death."

Or, in the similar words of J. L. McCreery, in a poem wrongly attributed to Bulwer:

"There is no death! the stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown
They shine for evermore."

The reason for this happy change is the larger life of Being, which now has taken possession of man.

In sleep we are restored. The world also "goes to rest," as Plato says in the Protagoras, and is again "resurrected." What does nature do with dirt, but to part and redistribute it? What does Spirit do with evil, so-called, but to neutralize it?

All antagonisms are thrown into the eternal fire, smelted, and readjusted. All this takes place in the womb of Being. The "great mother" is thus the "Lamb of God, that bearest the sins of the world."

Lips must fade and roses wither; the night must follow the day into the silent land; but let us not weep. Man only makes a death, which Nature or Being never made. Let the gradual decay we see around be the "sweet clarion's breath," which "stirs the soldier's scorn of danger." We have nothing to be afraid of. Death will only destroy the false images around us. Death is the waking in the morning after a night of fever. And no matter if Death comes suddenly. Says Cicero: "Nature has lent us life as we do a sum of money; only no certain day is fixed for payment. What reason, then, to complain if she demands it at pleasure, since it was on this condition that we received it?"

There is no warrant in fact nor mind for the utterances of poets or scribblers who talk about "going hence and be no more;" who, repeating the insane notions of ascetics, picture the future on the other side of the grave as a cheerless abode, if an existence at all. Continued life is a notion wrought into the very Being of existence, and human life especially. We are so constituted that we take for granted that the next hour will come. But to expect the life of the next hour, and with it all or part of Being, is not different from expecting an endless life, whether that life be active or not.

In all probability Mirabeau did not know the philosophical and eternal truth of his last words: "I go into nothingness;" nor did Danton know any better, when he said: "My abode will soon be in nothingness." Certainly neither of these illustrious men believed in *personal* immortality, nor do any spiritually-minded persons do so nowadays. No doubt death will usher us into *no-thing*; to no sun, moon, or stars, as we *now* know them; to no woods or meadows, to no bird melodies, to no love-songs or gladness, as *now* experienced. When these forms of time, space, and natural effects shall have vanished, the world of reality, Being, may be expected to be re-

vealed. Granted even Swedenborg's notions, that we wake up in the spiritual world with the same ideas we had when we died, it can readily be seen that such notions can only be illusory and must soon vanish, leaving the real man to live or begin the true life. We wake up to truth, to goodness, to beauty: these three immortal forms of Being. They are *no-things*. They are the archetypes, the noumena, of life. Death ushers us into Nirvana, or blessedness, or deliverance from earth-bound existence.

We must look among the world's great solitary men and women when we want to hear words that glorify Death. Foremost among these is Leopardi. In his fine poem, "Love and Death," he called them "the two sweet lords, friends to the human race, whom fate gave being together," and addressed death as "lovely death."

Let us hail the coming of Death with the same joy as the Norse hero did when he felt the touch of the lance of the Valkyrie. Death is one of Being's beautiful hands. By means of Death, Being makes room for fresh generations and keeps the perennial banquet of life open to all. The early Christian fathers reasoned correctly when they rejoiced in the fall of Adam. If Adam had not sinned, he would not have been driven out of Paradise, and no men would have been born—nor any Saviour.

The legend of the Wandering Jew is a wonderful imaginative picture of what would happen if we did not die, but were to live on continuously under present conditions. Ahasuerus is utterly wretched. Poor Tithonos is another illustration. Eos carried him off and begged immortality for him from the gods, but she forgot to add a request for eternal youth. While she herself remained a youthful maiden, Tithonos grew weak and withered. When he was tired of life, the gods out of pity changed him into a grasshopper. The fair young witch of Cumæ suffered fearfully because Apollo granted her request for as many years as she held grains of dust in her hand.

Only while we live, we fear death. Death itself is nothing. Says Feuerbach: "Only before death, but not in death, is death

death. Death is so unreal a being that he only is when he is not, and is not when he is."

It is the frightened sensualist who says, with Ecclesiasticus: "O Death! how bitter is the thought of thee to a man that liveth at rest in his possessions; unto the man that hath nothing to vex him, and hath prosperity in all things!" This view is not Christian, nor even pagan. It might be called the view of the beast. It knows not what it is "to be."

The thought of more than one death has found place in many religions and philosophies. The New Testament speaks of "the second death," and means metaphorically condemnation and suffering. The many deaths may also refer to the particular "deaths" of the composite man. This Brahman burial service illustrates most beautifully the return of the dust to its special places in Being:

"O Earth, to thee we recommend our brother. Of thee he was formed, by thee he was sustained, and unto thee he now returns!

"O Fire, thou hadst a claim on our brother during life. He subsisted by thy influence in nature; to thee we commit his body, thou emblem of purity; may his spirit be purified on entering a new state of existence!

"O Air, while the breath of life continued, our brother respired by thee; his last breath is now departed, to thee we yield him!

"O Water, thou didst contribute to the life of our brother; thou wert one of his sustaining elements. His remains are now dispersed; receive thy share of him who has now taken an everlasting flight!"

Leo Grindon remarked once that the Scriptures rarely speak of physical death. "In the day that thou eatest thereof thou shalt surely die," was not a threat that *corporeal* death should be inflicted on Adam; it signified that, breaking the commandment, he who had it given him should lose the high, lovely life which is union with God, and sink into irreligiousness, which is infelicity and disquiet. He died to the true life of the Spirit the moment he tasted; but, as to his material body, he continued as he was before. "He begat sons and daughters, and lived nine hundred and thirty years." Geology proves that the world has been familiar with death for ages before man-

kind was placed upon it. To die is wrought into our constitution :

"I would not live alway ; I ask not to stay :

Oh, who would live alway from his God?"

The sole method of divine life is a conscientious culture of our spiritual nature. Not to cultivate it is sin. From the neglect springs moral evil. Upon it follows spiritual or moral death. Upon spiritual or moral death follows extinction. So teach the Scriptures: "Dying, thou shalt die." The same Scriptures also teach that atonement is eternal because the Lamb was slaughtered from eternity. (Rev. xiii. 8 ; Ps. lxxii.) Eternal atonement carried with it the idea of universal atonement. The movement is one inside Deity, Being. God himself atones—to himself atones. Being is self-sacrificing ; is both the slayer and the slain, both sacrifice and sacrificer. Darkness, Death, and Salvation have their metaphysical foundation in the eternal diremption of the Divine, and express a process which takes place in the celestial spheres. Salvation to us means simply liberation from the disintegrating forces of life, and concentration upon those which lift, quicken, and fructify. Salvation means restoration to union with God.

The loss of union with God, isolation from the creation of law and order, strikes in conscience. The conscience-stricken sinner feels himself alone, an outcast, an exile. Nature seems to be without sympathy for him, for he has left the orbit of his Being. He is in Hell. The English word *Hell* is no doubt connected with the Norse word *Hell*, the power or realm of death. Perhaps both come from the Anglo-Saxon *hēlan*, to conceal. From the sinner the Father's face is concealed ; and the sinner conceals himself because he fears and trembles, being out of harmony with Being. He may hide himself in "the Garden," but "the great Being" will find him out.

In Norse mythology one of the three roots of the tree of life, Yggdrasil, stands over Hel, Hela's kingdom. The whole world is symbolized by this tree, and it is a wonderful symbology. Physical death is no reality, but only an experience. Spiritual

death, or estrangement from union with God, Hela's kingdom, on the other hand, according to this Norse tale, is a reality. Universal life draws one-third of its existence from it. Singular! Mysterious! Yet, must not even spiritual death, isolation from God, exist by necessity in Being?

We talk about the moral uses of dark things. What is the use of this dismal condition called Hell? Hela's kingdom is described in so vivid colors that death itself seems to become alive. She rules over nine worlds in Niflheim, viz., the home of fog, mist (shadow). Niflheim is *apar* with Mannaheim and Jotunheim, the homes of man and giants (superior beings). Gloomy rivers flow through her world. One of these streams is called Slid and is full of mud and swords. In "Letters from Hell" a similar river is described, and both clearly show the use of dark things. Horrible is the coming of Hel, for she binds the dying man with strong chains that cannot be broken. Anguish gnaws his heart and Hela's maids invite him to their benches. Can spiritual death (conflict with the law and order of Being) be depicted any stronger? How strong is not Death?

The deep philosophy of Hela and her relations to Being can be seen very readily when we learn that man's being, according to Norse notions, was divided between Odin and Hell. The hero desired the company of Odin—Being, in the form of fortune and glory. The coward—physical and moral—went to the other extreme of existence, to Hell. But these two forms are not eternal. Hell and Odin shall both ultimately be regenerated in Ragnarok. While they rule they are the potencies of life. That is their use. No Hell, no Heaven. No Heaven, no Hell. The world exists only by virtue of the opposites in Being.

Some years ago, Woods Hutchinson, in one of our popular magazines, wrote eloquently on "Death as a Factor in Progress," and endeavored with much success to remove the unjust stigma set upon Death on account of misconceptions and misrepresentations. His arguments were those of modern religion and science. We see the crystal rocks crumble into a shape-

less mass of dull, damp, colorless, lifeless clay. Here, indeed, to all appearances, is the desolation of death in all its hopeless repulsiveness. But wait a moment; here comes a tiny descendant of some crystal, which has stumbled upon the faculty of dying and improved thereon unto the fifty thousandth generation—a lichen spore, drifting along the surface of the clay. Filmy rootlets run downward; tiny buds shoot upward; a new life has begun.

The lichen is green and beautiful, but as an individual it can rise no higher. Here again progress is barred and death must be called in to its aid. The lichen dies and its dust returns to the earth, carrying with it the spoils of the sunlight, air, and dew, to enrich the seed-bed. A hundred or more generations follow in the same way. As the poet sings, the crystals have risen "on stepping-stones of their dead selves to nobler things," and of any link in the chain it may be said, in the words of Inspiration: "Except it die it abideth alone."

Death is progress. How much does not progress owe to coal? Once it was a living forest, but worthless, for it supported not the tiniest life; dead it is a life-giver, a founder of civilizations.

But what is the use of being born only to die? Why does nature waste so much life? Nothing is really lost. Wanton destruction is only apparent. Nature is no waster; she is a great economist. Death is economy. Many of our efforts seem useless; the smallest number of seed produced is used for propagation, but who says they were made for that purpose only? Has not the effort been a means of growth? The seeds die to produce life—life even of a higher order.

Let us make use of Death, active use! Let Death enter our economy of life as an educator, and be as welcome as his twin brother, Sleep! Death is Being! Being is Death!

THE DEVIL.

BY CORA LINN DANIELS.

OUR modern Devil is an inheritance. He is an ever-present personage in the history of all nations. He comes down to us somewhat stripped of his glory, but with an added mystery, since culture has relegated him to the spiritual realm. While he was once supposed to have horns, a forked tail, and a cloven hoof, he is now generally considered to be formless by those who try to believe in him intelligently. There are many who declare their solemn belief in a *personal Devil*. If personal, we must necessarily imagine him as having a human form. Within the year, I have heard a keen, energetic, fairly cultured business man—a good example of the average intellectual training of our countrymen—solemnly assert his belief that when he was tempted to do wrong Satan was literally at his ear, and urging upon him the wicked impulse.

The majestic proportions of the Devil, as portrayed by Milton, exceed in sublimity the powers of the angels of God who combat but do not conquer him; and as "Lucifer, Son of the Morning," the grand poet awakens for him an involuntary admiration. We have a task imposed upon us if we seek to know the nature of this supposed opponent of the good. He is both feared and worshipped. Is he person or spirit? Is he evil principle or fallen angel? All history, literature, and religion, from the earliest ages, nation after nation and tribe after tribe, have paid the tribute of deprecatory and propitiatory offering to him as to a god. We cannot make our research wide enough, nor our list of books large enough, to ascertain the legends, myths, stories, beliefs, creeds, images, and pictures of this omnipresent being in every age and language, from the hieroglyphics of ancient Egypt, and the writings and carvings of

the Persians and Chinese, to the pictorial imagery of the North American Indians and the Sunday thunders of newly ordained university students.

Recognition and deference have been accorded to Satan from the earliest times. Since man began to worship gods (or a God) who could forever annihilate or damn, the Devil has flourished and held sway as the second person in the belief of every nation. The idea of everlasting torment necessitates an eternal tormentor; and since man dare not imagine the Deity in the act of attending to the fires of hell, His vicegerent was consequently made a Devil incapable of mercy. Side by side with God, in those Protestant churches which believe in eternal pain, stands Satan, the creation of the Creator, whose especial mission has ever been—invisibly, spiritually, imperceptibly, with utmost craft, cunning, malice, and forethought—to tempt man to yield immoderately to the use of the passions of his animal nature, and to do that which, being inharmonious with God's holiness, shall cause him to fall forever into everlasting perdition.

This Satan, permitted by God thus invisibly to make war on human beings—himself spiritual, and endowed with all the powers of spirit—has always been the necessary and most prominent figure in the whole Christian scheme of the atonement; for if God had never created him, endowed him, and permitted him thus to tempt and ruin unwarned and unguarded man, there would have been no need for a Christ to atone for an evil which would otherwise have never been committed. Until the latest times the Devil, the impersonation of every conceivable evil, has held his own in partnership with all religious worship. Under whatever name, or in whatever age or place, has appeared the conception of everlasting punishment, the ever-present, ever-working, ever-tempting Spirit, or Prince (as the Bible calls him), has been cognizant in some form to the human mind, dominating with unmeasured force the lives, actions, thoughts, and feelings, in fact the whole history and destiny, of mankind. Had the *idea* never been impersonated, the mischief might have been less; but ignorance always abounds,

and with ignorance a superstitious and inevitable tendency to personify.

Had the Devil been conceived and taught for the purpose of discipline, as a necessary opposite principle to good, he would thus have caused appreciation of good, progression, and ultimate eschewal of evil. As the consequence of following evil is inevitably just and proportionate, one can hardly imagine the advancement in holiness which the world might have attained. Like all things base, ignoble, wicked, mean, and false, the Devil is man-made, not God-made. He is called the Father of Lies because he is a lie himself. Ever since his birth (in the imaginations of the ignorant, superstitious, and wicked), he has been a maker and utterer of lies.

Insurpassably connected with a Devil, the abode of a Devil becomes a necessity. Having imagined a personal Devil, one must give him environment. As we know of nothing that hurts so much as fire, we naturally make his home a place of fire, with its consequent torment, wailing, and agony. As we cannot imagine a kingdom without subjects, we surround the Devil with a legion of fiends possessed of his own nature. As these fiends must have an occupation, and we cannot imagine them as torturing one another, we must supply them with weaker beings whom they can torture and destroy. As we know of no such being but *man*, we necessarily give man into their power. As we cannot actually see the Devil and his "angels," in their act of tempting and alluring, we are forced to make them spiritual and invisible beings. Finally, as spiritual beings are immortal, we can only conclude that when we, too, become spiritual beings, we shall also be immortal; and if both are immortal, then both must be eternal; and if eternal, those who are tempted beyond recall must exist eternally with the Devil in hell. Thus the very first conception of a personal Lie leads to an infinite lie. The mountain of everlasting torment stands on the base of one everlasting falsehood. The mole-hill has grown greater than heaven and earth!

He who has added one word to the gospel of the Devil consequently meets with condemnation. Whatever his genius,

or morality, or "good intention" may be, it is certain that such are the "good intentions" with which his hell is paved. Among notable authorities, none have more offended, in view of their enlightenment, than John Calvin and John Milton. The former, with his whole being, poured forth the creed of wrath in solid and unmistakable prose: the latter, in language that flowed like a majestic river to an infinite sea, sang in unmatched poetry the same false tale of doom. Follower of Homer and Virgil, Dante and Tasso, the English Milton, with explicit minutiae, added to the simple statement in the myth of Genesis all the diabolism that is left out of Goethe's "Faust;" thus welding together with links of divinest sweetness the theory of natural depravity and the scheme of deathless pain. What was not already conceived, his unrivalled genius supplied toward the creation of that unfortunate work, "Paradise Lost." By the means of charm and grace, beauty and majesty, color and darkness, fear and wonder, glory and horror, he wove into a gorgeous web the widely scattered superstitions of men and nations, producing a fabric of exquisite literary excellence from the iron loom of falsehood, misery, and despair.

Presenting the orthodox features of the Protestant religion in words of living light, Milton has emphasized, as only a poet can, the fundamental fallacies of the evangelical doctrine; and from the opening lines:

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,"

to the expulsion of Adam and Eve from the Garden of Eden:

"In either hand the hastening angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared.
They looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that *flaming brand*,
With dreadful faces thronged and fiery arms,"

he has taught, with all the potent force of genius, that God, *our Father*, is the author, preserver, and abettor of evil; unreasonable, wrathful, revengeful, and unmerciful; the enemy of his own children and the destroyer of his own work!

Superb as are the descriptions, musical as the diction, tremendous as the images, grand as the scope and sweep of the poem—a model, a study, a constant source of admiration to the cultivated mind—its literary value cannot be compared with the evil of its teaching. Based upon false premises, illogical, impossible, and unrighteous, it has lifted a lie to a sublime height, that the ignorant of the earth may follow and adore. Go where you will, in any town or city, the Miltonic scheme of destiny holds sway. Ask any one of twenty adults as to his conception of man's origin, being, and expectation, and you will be answered with a Miltonic description. More than half of those who are supposed to be Christians are simply Miltonites, and yet unaware of the fact, so closely has the blind poet drawn together the wide seams and patches that make up the garment of modern religious creeds.

The work of this great author interpenetrates the learning of every girl or boy that attains a high-school education. They parse Milton; they quote him; they study his composition, his rhetoric, his style. Every professional man knows his Milton; for what collegiate would not hesitate to confess his ignorance of the greatest lyric poem of our language? Theological students become in turn theological teachers; and the pulpit conscientiously preaches the doctrines of Milton. When the lecturer goes upon the stage, his Milton helps the rhythm of his tongue. Miltonic investigation is endless. No year passes without editorial reference to him. Magazines and reviews are periodically open to the Milton lover or student, who gathers new material from that inexhaustible source. The intellectual and religious atmosphere has been so filled with the emanation of that energetic mind, that we have breathed it in unconsciously and imbibed its flavor with our mental sense. The very completeness of the classic story settles it more firmly in the mind. Nothing is lacking. God, Devil, Natural De-

pravity, Election, Foreordination, Free-will, Heaven, Hell, Eternity—all are there; and following these, as the necessary supplement and sequence of such a scheme, we have the Christ, Vicarious Atonement, and “Paradise Regained!”

Probably John Milton supposed that his great work would be taken as it should have been, and as he doubtless intended—as a companion-piece and illumination of Dante’s “*L’Inferno*.” He supposed that, like the classics, his great epic-drama would be taken as literature, instead of literally. It was born from his teeming fancy in the glory of clean logic, through his intense sensitiveness to sequence and his vast learning combined with the grandest passion. He chose to believe his theme, and he put into it all the fire and ardor of a fanatic worshipper. Once settled in his conviction, its expression in splendid poetry was the unavoidable outcome of such a mind; yet had he dreamed of the result, had he foreseen what would arise from the focusing to one negative point the whole round plan of wrath and pain, his honest soul must have stood appalled before his own conception, and destroying the manuscript, he would have cast his work aside. Still, “with a sincere writer, doctrines foretell the style.” The horrible dogma of the Frenchman Calvin permeated and moulded the English poet’s writing as the potter moulds his clay. With his mental gaze fixed upon the idea of everlasting misery and reprobation, Milton warns and threatens. Opening an abyss of endless depth and the despair of pandemonium, he thrusts in his fellow-men and thinks it no injustice. Listen to one extract from his prose:

“They shall be thrown down eternally into the darkest and deepest Gulfe of Hell, where under the despiteful controule, the trample and spurn of all the other damned, that in the anguish of their torture shall have no other ease than to Exercise a Raving and Bestial tyranny over them as their Slaves and Negros; they shall remaine in that plight forever, the basest, the lower-most, the most dejected, most under-foot and down-trodden vassals of Perdition!”

It is with a feeling of keenest regret that we open and close this most brilliant, sincere, and eloquent tribute which the

historic Devil can boast throughout the whole field of literature. With joy in the author's wonderful powers is ever mingled the indisputable fact of their degradation. Among the thousands who have read and heard of the Miltonic scheme of destiny, I seem to hear the wails of despair, the groans of un comforted grief, the cries to a deaf God, whose arbitrary will first made, then tempted, and then damned !

The tears of a million eyes have dropped their mournful rain upon the sodden grave of Hope ; against the impenetrable wall of fore-doomed evil the hopes of just men have been vainly destroyed. Over their sorrows and despair the " Prince and Power " of this world has gloated with mocking salutation. But, thank God, the Devil is slowly dying. The wide and serene atmosphere of Science can bear no shape like his. Enlightenment, like the effulgent sun, beams more and more broadly toward the perfect day. Time, with the glorious vigor of hope, will totally annihilate the false conception of Satan and his reign.

THE RELIGIOUS TRAINING OF CHILDREN:

A FEW HOME SUGGESTIONS.

BY ABBY MORTON DIAZ.

(Sixth Article.)

HOME is where the heart is ; in the heart are the issues of life ; life is divine ; the divinest known manifestation of Life is the human ; we find this human life beginning in the home. Home, then, is the innermost sanctuary—the holy of holies ; and no cathedral dedicatory rites, no array of dignitaries, nor organ pealing, nor voices choiring, nor censers swinging, nor incense burning, nor splendor of robing—none of these ceremonies, however imposing, can invest any place with that sacredness which the birth of just one little child brings to the home : for in the child-soul we have, indeed, the real Presence. Thus the home of little children, whether in mansion or hovel, is alike holy ground, and none require preparation and the consecration of holy rites more than those who here assume control.

First of all, there should be a recognition of the solemnity of the office, also of the wisdom required ; for love without wisdom is a blind force working at random, often marring where it would make, and destroying where it would save. It will not answer to grope blindly among the complex mind and heart machinery, touching a spring here and there with careless or uncertain hand. Yet right in this very innermost, among motives, ideas, desires, purposes, is just where the work lies. For nature's method is ever from within outward, not the reverse ; so that conduct, commonly made the aim of management and ground of punishment, is simply character made

manifest. Character is compelling, like the works of a watch. These being all right, the hands move accordingly. Thus goodness is compelling, though it is the general opinion that badness is compelling and goodness only possible.

Character rules. It determines the use of our abilities, our opportunities, our means. Character gives value. We value our friends for what they are. Character saves. Whosoever loses the essentials, truth and honor, is considered lost. In a republic this is the important matter for home consideration. A republic is ruled by individuals; individuals are ruled by character; character is shaped largely by the home atmosphere; and the quality of this depends upon the general plane of thought and conversation, the standards recognized, the aims made prominent, and the degree of heart-culture. Home, indeed, is so made up of responsibilities that we cannot wonder at the often despairing inquiries—What shall we do, we parents? and how shall we learn? Would that such questionings might be so frequent and so urgent as to reach the ears, and understanding, of those high in school control, and startle them into the recognition of a fact paramount in importance, namely, that the welfare of the republic demands in its educational system an advanced department to be called the *Department of Parenthood Enlightenment!* And if the wisest of the nation were assembled for the purpose of bringing the light of their wisdom to a focus on the point most affecting the nation's interests, no more important measure could be placed before them. This is a matter which underlies all reforms, all charities, all reformatory and penal measures, and all political economy: for the effective work for humanity is not to supply needs, but to prevent them; not to *re-form*, but to *right-form*; not to punish, but to direct.

In view of this educational need, Herbert Spencer says:

"What is to be expected when one of the most intricate of problems is undertaken by those who have given scarcely a thought as to the principles on which its solution depends? Is the unfolding of a human being so simple a process that any one may superintend and regulate it with no preparation whatever? . . . Is it not monstrous that the fate of a new

generation should be left to the chances of unreasoning custom, impulse, fancy, . . . undertaking to do that which can only be done imperfectly even with the profoundest knowledge? "

If the community could but be aroused to a sense of this need of preparation! With strange blindness it virtually says to the mothers: "A fearful responsibility rests upon you, that of training these young immortals; this is your special mission, your high and holy calling; the work is delicate and profound; a mistake may tell fearfully in the result; but it is not important that you should have given any attention to methods and principles; and as to special preparation, none is required." Truly no other affair is so shiftlessly managed—neither bee-culture, nor fowl-culture, nor plant-culture, nor manufacturing, nor building, nor other forms of business. In none of these is there so little of adaptation of means to required ends. Even common justice should declare that if the people are the State's to punish they are hers to direct. And Science? where is Science, that in its numerous and varied departments we find no human science? Among all its "ologies" is there to be no *humanology*, treating of the production and rearing of human beings?

The prizes offered by horticultural societies and the ready responses show earnest desires and efforts that the world of vegetation should attain excellence. Is it too much to ask that there should be desire and effort for as high a degree of perfection in human beings as in strawberries, roses, chrysanthemums, squashes, and potatoes? The low standard of excellence demanded in the human being shows that at present this is too much to ask.

Earnest home-makers are inquiring, What shall we do? Perhaps it should rather be asked what not to do—there is so much of woful doing. There are many who seem to consider the child a receptacle to be filled up with an article called goodness. This is done by various and contrary means—advice, moral maxims, coaxing, threatening, hiring, scolding, blaming, punishing—and by more or less severity and ridicule, the angry tone and raised voice often being supposed necessary for authority.

These methods lamentably show need of the proposed educational department, for they chiefly antagonize when the true method is to harmonize or make *at-one-ment* between parent and child. And here we have again our familiar and necessary working *law of oneness*. Humanity has so long suffered from the disease of selfhood that the very malady itself is supposed to be the normal condition.

Health has the same derivation as *whole*, which means integrated, undivided; while selfhood implies separateness, disintegrated, divided. The law of oneness is everywhere apparent. Its emblem is the circle. Planetary circles occupy space. "The world is round, like a ball." The horizon encircles us. Tree growth takes circular form, the trunks growing in circumference by added circles; flower-petals circle around a common centre; fruits grow round; liquids take circular shape in drops and in bubbles. Our eyes are circles, and perhaps this is why we see beauty and grace in curved lines, rather than in angles.

With human beings, oneness is a fact. Intelligence, genius, talent, skill, stupidity, wit, humor, generosity, vanity, selfishness, kindness, pity, grief, honor, hope, greed, servility, jealousy, envy, affection, pride, fear, joy, worry—all these are exactly the same, wherever found, and a line running straight down from palace to hovel would cut through them all. Sympathy reveals our oneness. We cannot enjoy alone. The child is swift to show his pretty flower or sea-shell. His elders give quick summons to look at a rainbow, a brilliant sunset, a work of art, or an unusually beautiful fabric. And the news of an uplifting thought or fine stroke of humor must straightway be told, and experiences related. A Robinson Crusoe on his island would gaze with but mournful pleasure upon its strangely beautiful flowers and magnificent scenery, having not a person to say with him, How beautiful! how grand!

But oneness is even more strikingly proved by the union of religion, science, philosophy, and poetry, in recognizing the one immanent Life back of all that is manifest, and by the fact that such recognition is universal. This is shown by its individual

expression in the scriptures of all times and peoples. Even the phrasing is almost identical. The sameness of these utterances, widely separated by time and place, is of unspeakable value, as by showing a unity both of source and manifestation, they prove mankind a unit. By way of explanation Science may like to claim that unity of thought comes from unity of vibration, or else that thought by its vibration brings the unity. Music—the nearest we have to heavenliness, and sometimes called our highest religion—is itself oneness. Note, in the busy street, how every footstep within hearing distance unknowingly keeps time to the music of a band. Note, too, that whether a performance be vocal or instrumental, even humming or whistling, if it stop before sounding the common chord, the *one*, it leaves us in distress, and we are inwardly compelled to sound it for ourselves. A circle, the emblem of oneness, is yielding in every part. In a musical performance excellence of effect is secured by each performer yielding to the whole. Should any one part be unduly self-assertive, the symphony would be destroyed. A single note out of tune—out of the accord of oneness—works disaster. There can be no music without union. A single note, be it ever so sweet-sounding, cannot make harmony, or even a tone. The divine law of oneness cannot act in singleness, that is to say, separateness; and it is a point of interest here that the Greek significance of *tone* is “a cord; a rope,” the union of several. Thus we may say that, like a single note in music, a single human being has no completeness.

The home should be a symphony; the life there at concert pitch, with high intelligence, as shown in direction, emphasis, motive, and the general thought and conversation; this intelligence (light) to be combined with strength of purpose and effort; these in turn joined together by the mighty bond of Love;—*Light, Strength, Warmth*: these three in one, corresponding to the common chord in music, and soon to be recognized as the only true ideal of a complete human living, in the family, the community, the nation, and the world.

Where to begin? Begin where human life begins—in the

home. Make the home harmonious. There must be no undue self-assertion among the elders ; no aggressiveness ; each ready to yield personal preference ; ready also to take advice, suggestions, even criticism, though never offence ; eager to render service, to do little kindnesses ; remembering always that the home atmosphere is the environment from which character is assimilated ; and that, as in plant-culture, perfection in results depends upon observance of the requisite conditions.

Too often the first requisite, harmony, is made impossible by a management which creates antagonism between parent and child—the mother, for instance, making herself appear as a being clothed with authority to rule, to thwart, to deny, to scold, to blame, to reprove, to coerce, to give pain, to irritate, to punish ; the latter often interpreted by the child as a species of revenge, or returning evil for evil. The effect is to establish a separateness, and even direct opposition, both destructive of harmony. Think of the gain of “togetherness,” when the word *with* is substituted for *against* ! The mother and the child working *with* each other for the heavenliness of the home—both enthusiastic for the good and true, for excellence ; both filled with exalted ideals of what it is to live ! The highest is ever the simplest. Born of the high, it should come natural to us to live in the high ; that is, the heavenly. The low is foreign. An acquired quality of heavenliness would rule us all, young and old, with the ease and power of habit.

To insure the harmonious action of mother and child, suppose we suggest *obedience*, to be secured for the child at so early an age as to have no unpleasantness in its meaning. This can be done by a gentle use of the words *yes* and *no*, the latter spoken as pleasantly as the former. The sameness of manner will produce the desired effect of *no* by the *idea* of the word, rather than by a repulsive outside accompaniment of voice, pitch, tone, and facial expression, all this repulsiveness being destructive to harmony and creative of antagonism. To secure the result, obedience, all that is needful is patience, a kindly painstaking, and a considerable degree of unyieldingness for a comparatively short period. This habit of obedience is by no

means to interfere with the child's individuality, but only to serve as a working basis for insuring oneness between mother and child until his intelligence shall develop and he be of age to begin to understand the guidance of the *Inner Voice*, and be responsible unto himself. Such a habit, pleasantly established, can be pleasantly and harmoniously maintained so long as that kind of obedience is needful.

Children are keen to judge, and only by their own high qualities can parents gain their respect and affection; only by such means can be obtained that heart-obedience which consults the parental wishes and opinions long after the period of authoritative obedience is ended, thus insuring a lifelong "togetherness." Mere mechanical authority is too often associated with harshness, injustice, hurt feelings, ridicule, tyranny, from all of which many children have to suffer merely because they are under the absolute power of their elders, who seem to take advantage of their position to treat children far more impolitely and discourteously and unfeelingly than they would treat those of their own age. Children do not grow up into human beings; they are born human beings, with a human desire for good treatment and a human sensitiveness to injustice, rudeness, and ridicule.

The Golden Rule is too little recognized in family relations with children, though there is plenty of unwise indulgence and subservience, and too much outside work. Nature produces her results by unapparent efforts, working from within outward. Her apples are not made on the outside of the trees, nor her roses on the outside of the bush. They come from the heart. Children, like adults, are not pleased at knowing that some one is trying to do them good. We should work with direct purpose by indirect and unapparent methods. Moral precepts and wise injunctions reach the intellect only to put the child on the defensive. The vulnerable spot is reached through the heart and the imagination, which are always willing, and, in the child at least, not on their guard. Stories, incidents, anecdotes (related at table or elsewhere), comments on every-day occurrences, praise of fine traits as exhibited by acquaintances or others,

steady support in conversation of the right, quiet assertion of principle—all these have their results. The quick response of smile or tear, the flush of delight at the courage, or integrity, or self-sacrifice, or loving-kindness of the hero—these instant heart-signals show that the child's inmost soul is reached, and without his knowledge.

By these and other means all children may be enthused with the idea of making themselves all they were created to be. Enthusiasm is power. In the springtime of life, kindle in the child the springtime enthusiasm of the plants for working out their best; the grass eager to show its green; the trees to clothe themselves with verdure; the flowers springing up to offer their brightness and fragrance for all who will accept, each contributing to the general advantage its own individual best, this latter having been accomplished through the law of oneness whereby the completeness of the several parts—stalk, roots, leaf, and seed-vessels—has made the completeness of the whole. It has already been shown how this law, practically applied, would smooth out the grievous snarl and tangle of human affairs, now claiming so much of high endeavor—wasted, alas! because of the attention paid to the outside. The perfect flowering out of humanity can come only from its inmost heart and by that absolute law which makes the welfare of the whole dependent on that of the individual. But individuality must not be confounded with individualism, which is *selfness*. To be rid of this gives room for godliness, hence we should not encourage personality by making a personal merit of being good. It is not considered a merit in a tree that it yields good apples, nor in wheat that it produces good grain, nor in a flower that it blossoms. The best each can do is no more than is demanded by the divine law, or pattern, written on its heart; for its very best is but the measure of its abilities, and less than this is failure.

The same is true of ourselves. To live out our divine plan in its fulness is not our merit; it is our religious obligation, and when rightly comprehended it will be our joy and delight, as we can imagine a rosebush enjoying the working out of its

roses in their full perfection. We might also imagine its distress should they be poor and mean, or that of a tree if it could not "leave out," or of a bird that could not fly or sing.

This line of thought cannot but remind us that by our present human arrangement multitudes are compelled to pass through earth-life with no possibility of living and enjoying their highest; getting not even a consciousness of it; generation after generation plodding laboriously on, overborne with the pressure of worries, needs, wickedness, money greed, and money grind: like a perpetual heavy-laden mule-train, winding around the mountain slopes, all unconscious of the magnificence attending its way! The illustration is suggestive but incomplete, for these human generations do possess exalted capacities; but our present conditions hinder a full development, and as to excellence in the way of character and conduct, there is small place in the busy, every-day world for an *inner voice* that will not recognize two kinds of right, one for precept and the other for practice.

As to the first quality, most business men believe they cannot afford to use it. Parents think they cannot afford it for their children, especially their boys; it is of so little account in getting rich. Yet this is an enterprising age. It has "trusts" for cheapening almost everything. Is there not enterprise enough left for starting a human trust for so cheapening the higher human qualities—truth, love, justice, honor—that they can be used, and lowering the price of the Golden Rule? How wonderingly will they of the future look back upon our times as the Dark Ages, when goodness was a luxury too dear for common use; when the wisest thought of the age and untold millions of money were spent in contending with evils easily prevented by a wise system of education; when the Divine stamp imprinted upon every man was irreverently ignored, and the human stamp of wealth, position, and learning substituted therefor; when human life was of comparatively small account, and human value undeveloped! But what will strike them as the most ludicrous of our absurdities is the zeal, the time, and the money we spend in preaching and exalting what is declared

cannot be lived, our present conditions making this impossible—which is virtually to say that we approve the Divine laws, extol them, and will follow them *so far as our own human arrangements shall allow!*

Notwithstanding the absurdities and hindrances of the times, the child must be made conscious of his divine possibilities, and shown that religion demands their fulfilment and that life means nothing less. The ideal is the closest we can get to accomplishment; therefore, train the child in accordance with the highest ideals. They must be maintained in spite of the general unbelief; in spite even of the derisive accusation of expecting the millennium. We must bear up under even this reproach, and declare that the millennium is exactly what we are made for; that we have ability and qualities specially fitting us for that state, as is shown by the constant assertion that they have no place in this one. Present conditions, it would seem, do not correspond to our high lineage. We are, then, astray; princely wanderers; so clad in strange disguise as scarcely to be recognizable. But one whole generation of children divinely trained would bring us into our kingdom; then our disguises could be thrown off and we should know one another as we are, and, thus freed, put away the folly and misery of the money reign and begin to live the spiritual life.

Here is the need of parental enlightenment as a department in our system of public education. Teachers should be given the same instruction, for home and school are a common working ground. (In the Light Ages both will be vastly different from those of the present.) When it shall be generally understood that it is as natural to us to be spiritual as to be material, the work will be transferred almost entirely to this higher plane, the gain in speed and ease of accomplishment corresponding to that of electricity as substituted for the paddle and canoe in the sending of messages. Some mothers and teachers have already made the substitution, and, entirely without the spoken or written word, have effected the desired improvements in character as well as in mental and physical vigor. These faithful (full-of-faith) pioneers are but heralding the whole human host

in its advancement to a higher plane—the Realm of Realities. The wonder at results now accomplished is in the wonderer, not in the thing itself, and comes from ignorance of an uncomprehended Law.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Sixth Article.*)

[Translated from the German by the author.]

UNIVERSITIES are the highest schools; they afford the best opportunities for the acquirement of such knowledge and ability as are attainable in a scholastic way—by the mutual efforts of teacher and pupil. Hence there are but two grand underlying principles, or conditions, upon which the nature of universities depends for development—knowledge and ability.

All living things manifest a dual life—interior and exterior. Man shows a continual taking in and giving out, and in this process all organs are more or less active. In its higher aspects the taking in is called theoretical activity, which is essentially the purpose of thought. Similarly, in its widest sense, the giving out is called practical activity, which is the product of the will.

Thought and will, therefore, are the two fundamental functions of the higher nature of man. In their continual alternation consists the higher life; yet they are so closely united as to be almost indistinguishable from each other. In their highest expression, however, the maximum of one may co-ordinate with the minimum of the other, while an alleged third function—called feeling—is sometimes asserted to exist in the relative equilibrium of the two, but this is merely a result of their harmonious union. It were useless to seek the true nature of man in either of these functions *per se*, or to try to derive his other attributes from it. They are not simply inherent powers, but rather polar movements of cerebration. When both forms of mental activity are properly and vividly exer-

cised, the individual is said to be educated. The true nature of the State is shown in miniature in that of the individual. A nation is educated when the theoretical and practical activity is essentially sound and energetic—when both phases support and penetrate each other in mutual operation.

The aim of all thinking, therefore, is *knowledge*. The aim of the will, in its broader meaning, is the extension of the human mind toward the external world, according to objective reason; in a word, *power*. Knowledge and power, then, in vivid mutual relationship, are the aim of all culture. Hence, "knowledge is power," and, conversely, true power consists in knowledge. If universities are to be considered the most exact scales for measuring the state of culture, then knowledge and power must be found therein in complete mutual interaction. Mere knowledge, without power (mere theory, without practice), is impossible for any length of time, for, as the history of universities has shown, the more it is isolated the more degenerate it becomes. Likewise mere power, without knowledge (mere practice, without theory), may act to a certain extent, but it is soon degraded to ordinary mechanical operations.

The real task of universities, therefore, is to foster knowledge united with the highest power, and power united with the highest knowledge. Ideally, the two are synonymous; but in reality they are complements of each other, issuing from both sides and gravitating toward the ideal middle ground. In accordance with the fundamental character of culture, and with the predominance of the theoretical or the practical factor, universities will inevitably reveal a varying basis. But there exists no doubt concerning the unchanging principle of the true ideal.

We can now distinguish three main divisions among the highest schools: (1) the theoretical, those that aim at knowledge, as most of the so-called universities of the present time; (2) the practical, those that aim at power, as the so-called high technical schools; and (3) the highest theoretical-practical schools (the schools of the future), which as yet are in their infancy. The so-called universities, according to their nature,

are the highest schools of free science. Hence their devotion to mere theory. They are abodes for the investigation and communication of truth in all spheres of natural and spiritual life, and this truth is a unit.

This striving after pure scientific truth is not everywhere realized in the same degree; still the task of universities is uniformly to seek this ideal. There are various causes for this imperfection. It is due in part to the undeveloped condition of the sciences in question, and to the strange intermingling with other views which are unscientific. There are even now several sciences in which but very little is investigated in a scientific manner, and which should be elevated from technical practice to the plane of essential science. For example, in chemistry we must look to hypotheses to gain a theoretical foundation. The science of art, which is comparatively new, endeavors gradually to formulate a system of fundamental laws in the same manner as the other sciences. The cause of the imperfection lies outside of science itself. Those, for instance, which are connected with the powers of State and Church are especially in danger of being developed in accordance with views which are anything but scientific. Thus jurisprudence and the writing of history have more frequently yielded to political conditions than to the power of ideal truth. Indeed, in many civilized countries there is at present no movement toward a scientific jurisprudence. The French republic, which no longer possesses any complete universities, has at present only special schools for jurisprudence, in which the future officials must learn the requirements of their profession. The study of this science, as a mere theory without any practical purpose, is pursued only in Germany and England.

The science of religion, together with the historic and philologic methods of discipline closely related to it, has hitherto been more dependent on the religious condition of the time than perhaps any other science. Even to-day it is limited by that which is positively established. In many countries there are few who know anything of a truly scientific theology. In Italy, theology is not taught at universities, the young priests

being instructed exclusively at the bishopric seminaries, which are less scientific than practical. In America are found most of the so-called universities. They are supported by various religious sects and devoted to practical ends. The only countries in which a strict science of religion exists at all are Germany and Switzerland, and even there it is but meagrely developed.

The task of universities concerning the second point is to learn to distinguish more clearly between that which is regarded as correct by science and that which is established by existing political and religious conditions; also, to compare the two objectively, showing that which is common to both and wherein they differ, and putting aside that which deviates from the scientific basis. Strictly speaking, a comparison with that which is established cannot properly be demanded from theoretical science. A special task of technical science is to unite theory and practice. Only then may action be entered upon, on the base of the technical—the theoretic-practical—studies, by those who are entitled to the practice. And exactly such arrangements, which are sharply separated from the genuine theoretical teaching, must be implanted in the organism of the university, so that each institution may be divided into a theoretical and a practical (that is, a technical) department. The scientific seminaries, which are being established in connection with the German universities, may be regarded as the beginning of such a system.

But the present position of these does not quite correspond to our ideal. If we take, for instance, the theological seminaries, we find that many things are practiced in them which do not belong to the organism of the university, nor even to its technical division. Preaching about the dogmas of a certain religion, or teaching such dogmas to children, should be relegated to an institution belonging exclusively to a corresponding religious community. If a theological seminary is to be regarded as part of a university, its curriculum should include only those exercises which bear a purely technical, scientific character: for example, practical exercises in ethical instruction

and lectures on ethical subjects. As soon as the views of a special church or sect are brought into this sphere, it ceases to be technical science. It is the same with juridical seminaries. If these are members of a university organization, partisan political views should not be allowed to form the foundation for technical exercises.

Scientific seminaries are of great value when both students and professors are united by social ties ; that is, when they dwell and study together, as is customary at English universities, in accordance with mediæval usage. Regularity of daily life, which is indispensable to proper scientific study, is hereby best maintained. The barbarism of duelling, which at present flourishes in Germany, would certainly become obsolete if students would accustom themselves to refined manners and cultivate a higher stage of social intercourse with one another and with the professors. The supreme object of competition among students should be to determine superiority in scientific achievements, though contests of physical prowess may be permitted so long as health and life are not endangered. In this respect also the practice in vogue at English universities is far in advance of that which prevails in other countries.

In the high technical schools, of course, the practical phases of learning predominate. They are institutions in which the most and best that is known of technics is taught, practiced, and scientifically improved. Yet these schools are not what they should be in all respects, namely, technical universities. This may be explained by the manner in which they originated. They are only a modern development. The oldest polytechnic school is that of Paris, founded in 1794 by a decree of the National Convention ; and it is noteworthy that the first high technical school was an outcome of the French Revolution. Modern physical science, which quite abolishes the Middle Ages, has by this primal impulse become a power extending far beyond the borders of France.

The aim of this Parisian school, which in 1795 received the name of *école polytechnique*, consists essentially in the necessity

that talented young men, by a comprehensive study of pure and applied mathematics, of geometry and physics, should be thoroughly prepared for instruction at special technical schools. Moreover, encyclopædic lectures are given in order that students may obtain a general preparatory education and a knowledge of various special studies. These special schools were also mere institutions of the State, and, like the *école polytechnique*, did not serve private interests. But there are now in Paris technical government schools for engineers. Prague possessed the first technical school (in 1806) after Paris. Then followed Vienna (1815), Berlin (1821), Carlsruhe (1825), Munich (1827), Stuttgart (1829), Hanover (1831), and many others.*

The high technical schools have a common department, for all students, and are arranged for chemists, machinists, engineers, and architects, as at Vienna. At Zurich a school for forest culture is added; and at Munich, since 1872, a section for agriculture has been introduced. But it is not easily seen why of all the fine arts only architecture should be taught. Allied to it are plastic art and painting. At Stuttgart, the Royal School of Arts—an institution for the plastic and graphic arts and painting—has justly become a part of the high technical school; but an art leaning toward handicraft is more properly assigned to a guild school than to a high technical school.

Closely allied also are the arts of mimicry and music. Thus at the technical university of Stuttgart, rhetoric is taught with both theoretical and practical exercises; and the theory of music, with acoustic experiments for musicians, has been taught there by the author of these essays. The so-called high school for music at Berlin is connected with the Royal Academy of Arts. This is at least a beginning of the growth of institutions at which the whole circle of fine arts shall be taught. Still, the

* The usual name of these technical schools was *Polytechnicum*; that is, an institution at which various arts are taught. Later on, many of them assumed the title of *Technische Hochschule*; that is, university for technical studies. The high technical schools in Germany are on a level with the old universities. Hence, there are here two kinds of universities—those for the four old faculties and those for technics.

full benefit will be obtained by the art students, not at high technical schools, but only at institutions at which all the theoretical spheres are carried on to the same extent as the technical and artistic. Such institutions, however, realizing the true and full ideal, are still non-existent.

The complete organism of a high technical school, therefore, would consequently arrange itself like a real university. There would be theoretical and technical divisions; and as hitherto theory predominated at the old universities, the technical studies would naturally be in the ascendancy at the high technical schools. The universities, in their historic development, cultivated the spiritual sciences, and, yielding to the pressure of the time, later adopted the physical sciences in broader form. It is owing to the high spiritual culture of the universities that the theoretical predominates over the practical element. Even when the practically scientific departments—the seminaries—shall have been completely developed at the universities, the theoretical element will still have to play an important rôle. Work in the spiritual sciences is strictly theoretical, from the fact that no experiments can be made; furthermore, even the spiritual scientific technics, as, for instance, pedagogics, has much to do with the subjective spirit, namely, the mind of individual and undeveloped man. There can never be strictly exact, mechanical technics in the spiritual scientific spheres. Therefore, in the sphere of spiritual sciences and technics (corresponding to the theoretical spiritual sciences), theory will always play an important part. Conversely, owing to the culture of physical sciences at the high technical schools, the practical always surpasses the theoretical element. Even when the physical sciences shall have developed still more independently, their practical-technical element will preponderate.

Consider the numerous apparatus which must constantly be invented and manipulated for even the theoretical study of nature. The technics of physical science (in its usual narrow meaning) is concerned with nature exclusively; that is, with her fundamental laws. This is especially true of the inventors and builders of machines. Therefore, the more or less mechanical

technics, in which the practical element will always be conspicuous, corresponds to the physical scientific spheres. Thus it will be seen that the theoretical element has to predominate at the universities and the practical element at the high technical schools. In this essential difference lies also the principle of relationship between the two, of that which concerns the relations of the professors to the students, and of the general character of these institutions.

We have thus far discussed the theoretical schools (the old universities) and the high technical schools. We have now to consider the true and complete ideal—the high theoretic-practical schools, which are only beginning to develop. Their success will depend in part upon a clearer distinction between theory and practice in the study of sciences. The separation of the two must become more complete. Only then can we speak of a healthy condition of scientific pursuit. In jurisprudence, for example, we must distinguish between that which is really scientific and permanent in theory, and that which is mere practical routine in a certain country with certain laws.

This necessity is already recognized in the sharp distinction now made between the purely technical (or practical) sciences of public revenues and administration and the more or less theoretical spheres of the philosophy and history of law. Indeed, the sciences of cameralistics and regiminal rules have at various places justly been instituted as special technical departments apart from the truly academic sciences; and in other juridical departments much of the study is still limited to mere business routine, in preparation for the practice of law, and has scarcely anything to do with science. Many jurists go even so far as to state that they have no belief whatever in a juridical science which can be distinguished from technics. Only that which is positively established is regarded by them as true knowledge. The same may be said of certain students, but such people would do better to keep away from universities entirely.

In theology also we can discern a growing tendency to separate the theoretical from the technical or dogmatic. Only

when this is relentlessly pursued can we have a genuine science of religion. In accordance with this plan, homiletics and catechetics would be placed in the technical division. The classification of a discipline, however, does not determine its value. The placing of these two branches in the technical division of universities does not imply that they are incapable of a scientific form. Several of their principles, however, are based, not upon theoretical science, as they should be, but upon the views and empirical requirements of practical life in a certain sect, which may be deaf to principles; yet this is just the nature of the technical theory as compared with strict theoretical science—seeking truth which must be acknowledged as such, not alone by a certain sect, but by all thoughtful men.

In other theological departments, too, not everything is theory. For instance, symbolics concerns a certain religious community rather than science. Christian dogmatics is a strict science only when it coincides with so-called biblical theology; that is, when it is nothing else than an objective representation of the harmonious and conflicting parts in the religious documents of the Hebrews and first Christians—an illustrative survey of the material, for the purpose of future scientific investigation. In other words, Christian symbolics and dogmatics are as much a science as dogmatic history; that is, as a part of the Christian history of religion.

But when any binding character is ascribed to dogmatics it belongs to neither the theoretical nor the technical division of the university, but to a certain religious community which may attach itself in some way to the real theoretic-practical university. Thus at Tübingen there is the so-called "Stift," an institution which has principally to serve the interests of the evangelical church of Wurtemberg for the education of future clergymen, and which has rendered great service beyond the boundaries of Suabia and even of Germany, but, unfortunately for the university, is recognized as an integral part of it. From this hermaphrodite position between science and practical service for a religious community, this institution has indeed drawn much scientific benefit; but the danger of a constant

intermingling of theoretical and purely practical spheres has thus been drawn into the organism of the university itself, which must result in no instruction whatever in the science of religion, through fear of a possible conflict between the university and the Church. Universities should teach all sciences, and be unrestricted in their search for the truth.

Ere long it will be found necessary at other universities to demand a separation between those who work for science and those professors who are in the service of a particular religious sect. I do not disparage the worth of the latter, for the separation may be unnecessary where it is agreed that the results of exact science may always harmonize with the views of a certain church—where science unconditionally predominates over religious doctrine, or where a certain church dogma is recognized as a power supreme over the form and contents of science. As is often the case, however, where science and dogmatic religion seriously differ—a state of affairs of which history has afforded many examples since the time of Socrates—an emphatic separation proves the best course, especially for science; yet silence on the part of universities regarding the most vital problems of religion, philosophy, and science is not suggested. The exclusion of a true and independent study of any science from universities robs them of just so much of their vigor and power for good. The present American State universities labor under this unhappy state of affairs. Morals, the basis of all teaching, is excluded from the American public schools through fear of a conflict with the Church. This is not tolerance, but a pitiable want of moral courage.

Whether or not the results of strict theoretical science and of technical theories (which introduce theory into practical life) harmonize wholly, partially, or not at all, with the doctrines and regulations of certain religious sects, is indeed a problem worthy the attention of scientific institutions; but such questions can in no way influence the ordinary scientific inquirer who independently investigates the matter for himself. That science which carries on independent investigation and which continually hopes for the final and practical victory of truth,

seeking to attain it by theoretical methods, will of course joyfully regard as auxiliaries all who earnestly strive toward the same goal by whatever means.

Next we will consider the bearing of this question upon certain problems of Church and State.

MORAL FORCES AND BODILY WELFARE.

BY W. J. COLVILLE.

ONE of the most prominent features of the present widespread interest in metaphysical questions is the distinctive therapeutic aspect which they have assumed in relation to the three planes of human expression—moral, mental, and physical. The word *health* and the term to *heal* are now being restored to their original meaning; *i.e.*, as they were construed in the first century of our era, or when the Gospel narratives were written. The New Testament use of these words accords with the ancient Jewish ideas concerning health—ideas so clearly set forth in the Old Testament that no Bible student can fail to mark the close connection established between obedience to Divine commandments and every phase of outward well-being.

The Decalogue is by no means destitute of teaching with regard to morality and longevity. The fifth commandment expressly states that honor must be shown to parents in order that the lives of children may be prolonged in a land specially given by God to the righteous. Moses, the noblest type of manhood presented in the Pentateuch, lives one hundred and twenty years, and at that ripe age addresses the people with youthful force, while enjoying undimmed vision.

To appreciate the significance of biblical teachings concerning the union of health and virtue, one must have some acquaintance with contemporaneous history and some familiarity with the actual state of affairs in Egypt at the time of the Exodus. When light is thrown upon the scene from the varied surroundings of the scriptural tableaux, it is not difficult to perceive the importance and reasonableness of many otherwise unintelligible Mosaic counsels.

Man is a unit ; yet we may speak of a threefold, even of a sevenfold, constitution of the race, as well as of the individual. These divisions necessarily follow a synthetic view of human nature. Synthesis must precede analysis in all cases. Man may be likened to a ray of light, the only color of which is white ; yet in that simple ray we may trace the three primary colors and the seven prismatic hues. When human nature is synthetically viewed as unitary, we speak broadly of human welfare ; *i.e.*, the welfare of the race as a whole, regardless of divisions and differences in human character itself.

The first great truth to be enforced as the basis of all salutary instruction is that nothing can be beneficial for man's body which is repugnant to his moral sense. It is just here that metaphysical teachers take issue with ascetics and with those who seek to justify cruel and demoralizing practices for the alleged purpose of benefiting mankind in some external way. It is impossible to justify a double system of morals ; only a simple standard will stand the test of scientific examination.

The errors into which many medical authors have fallen have generally sprung from their confusion of thought on moral questions. Hundreds of treatises are now in circulation favoring the social evil and advocating vivisection. Some phases of theology teach that man's physical nature is inherently sinful, and that its natural demands are evil. Between misguided preachers and equally misguided physicians, all of whom may be thoroughly conscientious in their convictions, the path of youth is often strewn with difficulties, dangers, and temptations entirely avoidable, though highly subversive, while they continue, of the best interests of the rising generation. Young people cannot be made to understand the lawfulness or reasonableness of two opposing elements in human character. We all know that reforms take effect gradually ; therefore, ethical teachers are frequently compelled to introduce half-measures in a right direction before the people are ready for a statement of the truth in its entirety.

A vital point directly concerning the practice of mental and moral healing is that of loyalty to one's highest conviction of

right. Not all see with uniform clearness ; but each has a standard of right, a code of honor, a sense of justice which is binding upon him, though not necessarily upon his neighbor. Morality, it is true, requires us to let our brightest light shine forth before the world, but it does not call for censoriousness on our part toward those whose standard differs from our own. There are varied planes of moral as well as mental and muscular attainment, and all wise teachers know that every one is judged by universal law, according to the highest sense of right which the individual possesses or of which he may be conscious.

Experience proves that every spiteful feeling secretly entertained injuriously affects some internal organ, frequently producing a painful complication of maladies which neither physician nor mental healer can overcome until its cause is offset by establishing an opposite mental state. One fruitful cause of bodily disorders is a self-condemning state of mind.

If ethical science is to be so taught in schools and homes that it may be appreciated by scholars, a vital connection must be shown between human welfare on varying planes. For example, the great moral argument against vivisection is that it gives needless torture to sentient creatures, and therefore outrages the instinctive sense of kindness, rendering those who practise it callous and indifferent to the sufferings of others. This appeal to humane sentiment is supported by the testimony of Sir Charles Bell, Sir Lawson Tait, and other high authorities in the fields of medicine and surgery.

No one can live for self alone ; all are so inseparably united that we can neither use nor neglect to use our influence in particular directions without producing a far-reaching effect. The truckling policy timidly adopted by many whose motto seems to be " Anything for peace," or " Anything for a quiet life," is so encouraging to slavery and so productive of injustice that those who adopt it cannot fail to be victimized in some degree by the wrongs they thus tacitly indorse and negatively support.

The fear of provoking opposition is cowardly. Those who fear to act conscientiously, regardless of results, should read

in the second book of Kings the story of the healing of Naaman through his following the directions of Elisha. This prophet is justly regarded as typical of the conscientious, scientific demonstrator of truth, who understands at a glance the cases of those who come to him for treatment and tells them the simple truth, regardless of whether they like it or not. No one is called upon to apologize for a moral truth, any more than for a proposition in mathematics. There is only one rule for solving a given problem, and all rules must be in accordance with the undeviating principle. "Go and wash seven times in Jordan, and you will be cleansed," stands for a simple, uncompromising scientific statement. Prophets are not legislators; they do not make, but announce and expound, the laws they have discovered. No great progress can be made in moral and mental healing until practitioners are as free from fear and cowardice as was Elisha. Naaman went away in a rage, utterly refusing to bathe in Jordan; but he came back, washed seven times in that river, and was healed, according to the prophet's statement.

There are people to-day whose experience has led them clearly to trace the, unmistakable connection between mental imagings and physical conditions, and they gladly give advice according to their understanding. Selfishness is a fruitful source of disorder; therefore, whoever encourages it is feeding a parasite at the expense of a healthy organism. Its encouragement anywhere is injurious to society. Moral law is inexorable; it holds to strict account not only all who oppose its beneficent action in their own persons, but also those who, through weak concessions to the follies of others, assist in the degradation of their neighbors. To stand manfully for the right is both a privilege and a duty; to proclaim it boldly to the utmost extent of one's knowledge is necessary to the common welfare.

There are two kinds of silence—holy and unholy. The former is beautifully portrayed by James Martineau in his sublime hymn commencing:

"He who himself and God would know,
Into the silence let him go."

Unholy silence is that which weakly gives assent to error through fear of the consequences which might accrue from outspokenness on critical occasions. In these days wrongs are to be righted by a free and decided expression of public sentiment. The freer our institutions and the more generally educated the populace, the more certainly will the last appeal in every case be made to public opinion. Noble sentiment must be created in the districts where we reside, and this can be done only through courageous expression of conviction. Public opinion to-day is both feared and respected more than an army with banners.

Silent forces are always the most powerful. The greatest need of the present day is the forcible, lucid presentation of moral truth in such a manner as to convince the rising generation that health, happiness, and every other blessing is procurable only along the path of strict adherence, inwardly and outwardly, to the highest convictions of right and justice.

The alleged conflict between science and religion is now practically at an end, the truth being recognized that all the varied interests of man are unified, and that whatever is most acceptable to the moral sense is likewise most conducive to intellectual and physical well-being. The new science of health is moral; the new religion is scientific. The worship of God and the service of man are not two, but gloriously and indissolubly *one forever*.

Certain well-defined mental states result in chemical changes in the human organism. The words *hard, soft, sweet, bitter, warm, cold*, etc., are commonly used to denote states of mind as well as their physical correspondences, while no student of literature can fail to observe the frequency with which authors insist on showing the effect of the emotions on bodily conditions. A pertinent illustration is presented in the popular recitation, "Aux Italiens," by Owen Meredith. Alluding to the effect of a reminiscence of an old love and a painful estrangement, the hero of the poem says: "It made me faint and it made me cold;" a statement which is no poetical rhapsody, but a sober recital of psychological and physiological fact.

To dispute the bodily effect of moral and mental conditions is to deny that which really is self-evident ; it is doubtful if any physician or skilled nurse would attempt it. There is nothing essentially new in the theory underlying mental healing, for metaphysical treatment is in strict accord with the teachings found in the sacred books of all peoples. The newness is in the systematic mode of application, which may well be termed a nineteenth-century product.

Recent demonstrations in the realm of psycho-physics have proved to the satisfaction of careful experimentalists that the fluid secretions of the body—as attested by analysis of perspiration—are so far affected by moral and immoral states that *sweet* and *sour*, *pure* and *impure*, are contrasting terms directly applicable to cases under consideration. Sweet thought does actually sweeten the body, tending to the purification of all its emanations. And bitter thought as certainly produces physical sourness and acidity ; hence no dietetics can be trustworthy unless established on a strictly moral foundation.

A morbidly sensitive conscience, which accuses its possessor of crimes he never committed or condemns him unduly for sins of ignorance, is pathologically conditioned, being in itself a producer of disease. In the famous Greek play of "Ædipus" an abnormally acute conscience is proved to be a bane rather than a blessing, and every metaphysical practitioner encounters many sufferers whose chief irritant is an accusing conscience. Where suffering proceeds from such a cause the ministration of peace and the assurance of forgiveness and atonement are the only effective cure. But in order to place the doctrine of forgiveness on a solid foundation, it is essential to show to the penitent a way of usefulness for the future, teaching him by wise counsel how henceforth to do good to his fellows.

Pride is a producer of fevers of every sort, tending to create conditions of "bloat" and other afflictions. Undue humility, on the other hand, leads to general debility, wasting of tissue, poverty of blood, lack of nutrition, and such extreme sensibility to surrounding influences that an immense variety of disorders are contracted through simple weakness or lack of stamina.

Fear unsettles everything, disturbing every function and throwing the whole system into confusion. Ill-will induces indigestion, by actually perverting food into poison after it has entered the system. Conversely, all good feelings lead directly to sweet, wholesome bodily conditions. Courage is the most powerful and effective tonic ever discovered. Peace of mind allays feverish irritations, producing a divine tranquillity which is productive of health.

THE INNER MEANING OF WORDS.

BY L. C. GRAHAM.

"All words that pass the lips of mortal man,
With inner and with outer meaning shine ;
An outer gleam that meets the common ken,
An inner light that but the few divine."

—*Edward Rowland Sill.*

WHATEVER the form of investigation, this dual character of words is continually exemplified. In harmony with man's process of unfoldment, and his method of recognition along every line of discovery or education,* we deal first with the outer form of the word, which has become the sign of an idea. We give it the current value of daily use, wholly unconscious of the many values it may have represented in the long history of its usage from its primitive root in the necessity which gave it birth.

The current value of the word to-day answers to its local use, as does the piece of silver stamped with the image and superscription of Cæsar, or of the American eagle; and it seems to carry a value equally fixed. A cursory glance at a dictionary, however, will reveal in the long list of ancestors through Saxon, Old German, Scandinavian, Icelandic, and other roots almost *ad infinitum*, historic disclosures of customs and peoples rising in panoramic succession, all interwoven in the identity of the word we use to-day.

Take, for instance, the word *Saxon* itself, or *Saxony*, and what meaning does the use of it, as applied to a variety of soft wool thread, convey to the many changes through which it has passed to reach its present value?

* Education is the leading forth into new recognition of true relations, and this is discovery.

Ages ago, when primitive man was emerging from the savagery that contended hand to hand with more savage great bear and mammoth, his own awakening perceptions, through the power of thought and reason, employed rude stones, or flints, to supplement his fingers in the work of cutting his food, shaping his skins for clothing, and as weapons of defence. By slow development in the polished stone age, he had changed the rough stone into a short knife, to which was transferred the original root name, *seax*. When the Roman first encountered him, his stone weapon made him a formidable enemy; it also identified him as *Saxum*, the Latin name for rock, indicating the common origin of both in Celtic stock.

From *seax*, the stone itself, to the weapon made from the stone, again transferred to the man who used the weapon, and still further applied to the country he inhabited, Saxony, we get the derivative word describing the wool fibre dyed in the national color, Saxon-blue, of their earlier manufacture, descending by modifications of time and use to the present soft and dainty Saxony of delicate tint and texture, fit to be wrought into raiment for the protection of the tender infant's delicate skin. What contrast could be greater than the original meaning of the root-word, a stone, and its present use? And which is the true meaning of the word? All the meanings and uses of the word are one, *viz.*, the unfolding quality in the human soul that manifests protection in family and social relations. This quality of domestic provision for home comfort has been successively represented in the unfoldment of the word, refined step by step from the rough, hard stone to the delicate, gossamer-like garment of loving tenderness.

The great principle of life, evolution, is as potent in the creation of words as in other external forms which express the ideals of creative thought. A word is the sign of an idea. What a word-book, then, is this vast universe with its endless diversity of signs speaking the ideals of Infinite Mind, wherein we ourselves stand, the spoken word of a divine idea! And what is *our* true meaning?

Hamilton W. Mabie has said that there never was such a

vast accumulation of learned facts—forms—in the world as at the present time; and the sense of discouragement and barrenness in view of this accumulation is because they have been regarded as separate and isolated facts with no common principle or motive binding them into unity. In examining some of the common words used in our Bible translation, tracing them back to their root-meanings, we find sometimes a dozen significations are held in one word. In such instances the primitive meaning of the root becomes crowded with thought-images all united into a homogeneous unity and all quickened with living processes of Life, nothing of which appears in the derived, superficial, modern, and local meaning given to the one separated form of the word chosen by the translators as the equivalent for the original. From this we can catch a little idea of the barrenness of the modern translation and the wealth of meaning to be unfolded to him who reads the original Hebrew.

As the sign of an idea, a word is the polar opposite of the ideal imaged in the thought, and is inseparable from it. We must read inward to the reality of the ideal that gave it the outward expression. Can all do this? One investigator interviewed the monkey family in the zoological gardens, and by stimulating them to anger provoked sharp cries of fierce indignation and caught these sounds in the phonograph. Afterward, when peaceable relations had been restored, by releasing these sounds in their hearing the same anger and indignation were again expressed in response to the cries from the phonograph. Jarring vibrations were set in action by the tones which had become to them spoken words, and carried the record or memory of their angry emotion.

A word is the memorandum of thought, and as the word vibrates in consciousness we see the mental picture again repeated, provided there has been sufficient association of the sound and the picture through thought to construct a familiar roadway for the passage of the vibration through the gray matter of the brain. The physical results of special modes of thinking have been written in the structure of the brain, by multiplying the cells and nerve wires of communication for

external manifestation of these thoughts. The mathematician's brain has a different combination of cells and nerve lines from that of the poet or the artist. We are told by the physical scientist that there are unexplored tracts of brain territory yet to be prospected and utilized by thought processes. When we have so unfolded in soul as to think in a greater degree the thoughts of God, the highways and byways of thought communication through the brain will multiply in infinite complexity. Conversely, these roadways of communication carry back the external vibration received from the spoken word, with celerity and directness justly proportioned to the development of those lines that have been established by the creative power of the thoughts already projected from the indwelling soul by the activity of thinking. Our own thought-picture or image reproduced by identity of vibration is the only reality in the meaning of the word we may hear.

Audible vibrations represent emotions. We recognize this in the sighing of the wind and in the clashing of the elements during a storm. These are spoken words which we translate according to the associations in memory as sad or pleasing; as moving to deeds of courage in the responsive rousing of energy to combat with the storm, or perchance as speaking to us of terror and danger in our overpowering sense of their awful potency. The voices are the same, but the vibrations recognized by each soul will be those dominant within.

As a corollary of this fact, the same word has varied meanings as used by different people. What ceaseless misunderstandings and confusions mark the exchange of words in current conversation! Observing this confusion and how wide of the mark in unity is the difference between the outer use and the inner meaning of the word, we can easily recognize the epigram of the witty Frenchman, Talleyrand, that "language was given us to conceal our thoughts."

In an analysis made of Symphony No. 5, "From the New World," a description is given of the *largo* movement thus:

"In its principal melody, which is sung with exquisite effect by the English horn over a soft accompaniment by the divided strings, there is a world

of tenderness and possibly also a suggestion of the sweet loneliness of a lovely night on the prairies; but such images are best left to the individual imagination."

The critic evidently knew that unless the listener had himself heard those night sounds of the prairies he would have no data in his own consciousness from which to reconstruct such images.

What is the meaning revealed in a page of Emerson to the child who has learned to read only simple narrative in one-syllabled words? The thought of the reader who would recreate the imagery of the world where Emerson dwelt must have been already educated through his own experiences in that world to polarize with the vibrations sent forth by those words that bear the immortal imagery generated in the soul of Emerson. What shall be the education to reveal this meaning? Only the growth within the soul as it advances steadily from experience in one grade of understanding to the next.

Where is learned the meaning of the sunset sky to the poet who sees therein the apocalypse of the New Jerusalem as in the soul, written in its pulsating vibrations of color and light? The same physical word speaking to the anxious, straining vision of Hood's "Shirt-maker" tells of waning light, and another sense of bondage to material environment in darkness. To the grimy, weary laborer, who digs up streets and pavements that water-pipes or electric wires may be laid down, it speaks the word of a day's work ended—of food, the pipe, and sleep; yet the same inner meaning to spiritualized vision stands visibly written in all the pulsating vibrations of its message. Every word is but a sphinx to him who reads but the outer form.

Words articulated by the vocal organs grew out of the necessity of the soul to express through outward form its sense of relatedness and touch with other souls. This principle of relatedness and co-operation does not take its first expression in man, even in primitive races. We can trace the beginnings of this consciousness in the animal world, in the various gestures and vocal articulations peculiar to different animals. As mind

unfolded in primitive man with growing self-consciousness through thought-recognition, the necessity for co-operative communication pressed more and more into expression through external forms.

Psychic research is continually emphasizing the fact that thought touches thought in its own silent and unseen home in the soul, without the cumbrous machinery of vocal utterance. Because of his dominating sense of the external as real, man has given the sense of communicated intelligence to the power of the written or spoken word. In that fetichism which is the special, indeed the only, education of childhood, we regard the sign itself as all-potent, because we are still in the childhood of our unfolding. So far as we depend on the outward form of the word for its meaning, so far we dull the perception of direct psychic recognition. Whatever meaning we receive from the outer form must reach cognition through circuitous routes of sense vibrations, refracted and reflected through all the sense avenues of the highways and byways within the gray matter of the brain and projected from it.

But it is possible for thought to reach thought without travelling this labyrinth. As the electric current bridges all circuitous routes, and moves by the shortest line to join its complementary current, so thought moves to thought unmarked by any outward sign, that bears its own created ideal, to know in swift recognition its kindred ideal already imaged or unfolded in the soul of another. This is the true meaning—the word itself. Without the intervention of any spoken word, thought meets thought by withdrawing consciousness from the outer form.

Through this developed power in the soul did Louis Lambert, at the age of fourteen, make those wonderful excursions, embarked on a single word, which bore him through the abysses of the past, travelling from Greece to Rome, through all the evolutions of the word to modern eras and modern use. Balzac has explained this as a special gift which Nature delights to bestow on special souls. He calls it idiosyncrasy. God and Law indulge in no exceptions. This quality manifested in

Louis Lambert is common and latent in all souls, and is coming into slow development as a conscious power. Psychically in touch with the thought-pictures incorporated in the word, he reproduced them all through the vision of the seer.

Psychometry demonstrates that the "soul of things," as Denton phrases it, remains through all the changes of time and place. The outer form of the rock, the mineral, the bone, or the broken branch exhumed from the depths of the earth, which speaks to external evidence as so much concrete matter, reveals to psychic vision, developed into conscious using, the drama Nature enacted in geologic ages long forgotten.

The soul of the word, then, is the imperishable thought creation from which it first proceeded into external form. This is not obliterated because another picture has been developed from the first one, and also given to it in use. The outer form of the word is inseparable from the composite or successive ideals, so long as it remains. This may disintegrate, but the imperishable ideal does not depend upon the outer form for its reality.

The external word is the vehicle by which thought comes into vibration through external contact, the form being inseparable from its ideal or soul. If this ideal has already been brought into consciousness in the thought of another, then as this contact of vibrations becomes synchronous in thought, the same meaning of the word will be perceived in the consciousness of the one who hears. And so it is said no one can understand or receive from another, or be taught by another, that which is not already within him. It behooves us also to choose wisely the words sent forth, since we do not know to what extent we are projecting ideals into quickened activity. If we charge them well with forces of love and healing, we may be sure some responsive vibration must meet, mingle, and become reinforced with their energy.

It is because intellectual man centres the power in the external form of the spoken word, that we mistake the source of help we receive from a "mental treatment." We translate the spoken word by all the sense signs of limitation in persons and

things that are already pictured in the sensorium of external understanding—the human reason. We transfer this power to the person who speaks the word, and as another sign of power the speaker becomes the form of the word in a personality endowed with healing power.

It is regarded as inexplicable, in fact as little less than a miracle, that all sorts and conditions of men are amenable to the healing of the Word of Truth. That the Jew, the agnostic, the materialist, the one who wholly rejects the Bible as authority, should all be healed by the same process, seems incredible. The only explanation is in the principle that every soul is a *living* soul vitalized by the divine ray of Spirit, which makes it inseparable from the Deific Source of Life.

The Light that lighteth every soul, radiating from Omniscient Intelligence, is the divine wisdom of the soul and reveals its power to receive direct from its Source of Life the substance of God—Spirit—in ceaseless involution. For God breathed into man the breath of Life,* and this involution has never been suspended or even interrupted in reality. It is because of the dynamics of thought to quicken the palimpsest of the soul, wherein are recorded ineffaceable divine ideals, that the Word of Truth carries its power of healing and renewing, since Truth always polarizes to Truth.

St. John has recorded that the dense human understanding can neither reflect nor transmit the Light of the Logos :

“ And the life was the Light of men. And the Light shineth in darkness ; and the darkness comprehended it not. . . . He was in the world, and the world was made by Him, and the world knew Him not.”

Jesus declared this also to the spiritualized Peter of understanding, the intuitive knowledge that comes to the developed soul, when he said : “ Flesh and blood [or external understanding] hath not revealed this truth to thee, but my Father in heaven.”

* “ And caused him to breathe through his nostrils the breath of life.” (Original text.)—ED.

Even so has our poet uttered the word revealed to his spiritualized vision of Truth :

“ All words that pass the lips of mortal man,
With inner and with outer meaning shine ;
An outer gleam that meets the common ken,
An *inner light* that but the few divine.”

Our own soul development, then, measures for us the inner thought contained in the meaning of words. ,

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A WORD CONCERNING OUR POLICY.

In view of frequent requests for publishing articles which are clearly outside the province of THE METAPHYSICAL MAGAZINE, a few words of explanation with regard to its purpose seem to be necessary.

The fact that we have declared open freedom of thought seems to have been so interpreted by the exponents of special cults and particular schools as to signify that our pages would be found always open to the special advancement of each particular creed or "ism," even though, in some cases, little be given save a general advertisement and laudation of the particular cult adopted by the writers.

This notion evidently is based upon a misunderstanding of our purpose, which we believe has been rightly established in the interest of absolute freedom and justice. Our pages are open to their fullest extent to calm, unimpassioned consideration of any principle of reality or any law of the universe when well presented by able writers. They are not, however, open to description or special advancement of any creed, cult, or "ism," nor to thought narrowed down to any particular line of self-purpose. We recognize the fundamental truth that principles are invariably too broad to run in grooves, however wide, and too universal to possess limitation; we also believe that he who would confine any principle or law to creedal lines can scarcely be considered a safe authority even on his own selected subject.

Not under the specially striped banner of any cult, but beneath the azure dome of the Heaven of Reality, we take our stand, unfurling to the breezes of eternal activity the pure white flag of unity, harmony, and peace, while recognizing Reality wherever found, and realizing that its true source is in the heart of Divinity itself, from which creeds, cults, and "isms" are of ne-

cessity forever debarred. This perfect emblem of purity, unfurled from the staff of Universal Brotherhood, floats rhythmically around the world, on its harmonious mission of peace and good-will to kindred always its own by virtue of the equal birth of each from the same Divine Breath.

To explain further: We shall not publish articles on "Christianity" when written around the "ism" of the term with evident purpose to argue the infallible authority of the creed. Libraries full of similar thought already exist. We will, however, give space to fundamentally exact principles of pure Christian truth, such as may help struggling souls to realize their natural birthright in the universal whole. This, manifestly, is the highest office of Christian teaching. It requires no creed. The Lord never had a creed. The universe was created without one, and by Infinite Intelligence was pronounced whole and perfect.

Likewise we shall not publish articles on Spiritualism, when written for the purpose of persuading others that its "ism" is the embodiment of spiritual truth; but we shall welcome writings which make clear the real workings of the true spiritual nature of mankind and which rightly teach permanent principles independent of set forms, rules, and personal limitations. If beyond these nothing exists in the creed, the preaching can be of little value to man; if something beyond these limitations can be *demonstrated*, then we shall be glad to spread the news.

In like manner, it is outside our particular province to publish essays written for the purpose of epitomizing Theosophy, as a special form of occult teaching and religion combined—not because of any antagonism to the occult teachings therein expressed, but because we wish our pages to be open to *principles on their own account*, and without any bias from form or ceremony. The principles of occult philosophy are recognized as of the greatest importance to humanity, and we shall do our utmost to bring such before the public, always in their purest form, which we believe must be entirely free from limit of personal bias or creedal name. All such principles are occult in nature; *i.e.*, hidden, or not clearly discernible by outward means. Principle has ever been too great to receive a name.

These reasons hold equally good for the term "Christian Science," and the many and varied names thrown out as more or less an assumed ownership of the healing power of thought-influence. The healing principle is as universal as the sunlight. It always existed and has always been known.

It perpetually refuses to be owned. The power rests entirely and only within a *knowledge of the laws of Being*—the living spirit of Man. Because of this fact any healing science becomes necessarily a Science of Being. In its higher phases it is entirely occult in its nature, and purely metaphysical in its character. "The Science of Being" is a phrase universal in its extent and scope, bearing no personal limitation whatever. There can be no healing knowledge outside the Science (Knowledge) of Being; it is absolutely unlimited in both nature and application. In the English language the idea "Science of Being" has always been expressed by the noun *Metaphysics*, a term so broad, so all-inclusive, and so thoroughly comprehensive as to leave no possible need of any other name for any genuine healing philosophy. Any different name can only stand for a particular limitation, or for some sordid purpose. With neither of these have we any dealings; therefore writings prepared for the purpose of supporting names and cults in healing have no place within our pages; but genuine unprejudiced thought in the line of real healing philosophy, being of the highest importance to suffering humanity, will always be accorded full recognition.

With all sects and cults the same attitude will be held, namely, open freedom to ideas and principles, and total ignoring of boundary lines, limitations, names, shells, and husks. In this way we hope to place before our readers each month a constantly improving quality of expression of pure living truth about the fundamental laws of the universe in which each is a participant. In that glorious work we expect the full and hearty co-operation of all true thinkers throughout the world.

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SUCH a thing as an absolute untruth or error does not exist in nature. What we call error is but the mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is permanence, and that the highest truth is the eternal principle in nature. Religion, therefore, is the realization of the permanent basis of all existence. . . . As faith and devotion gather strength from knowledge and action, the vague and dimly perceived ideal becomes invested with meaning and reality. . . . Religious systems are but the formulation of truth by symbology of words and emblems. They are the shadow of truth, never truth itself.—*Mohini M. Chatterji.*

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RELIGION is the realization of the true.—*Buddha.*

CONCEPTION OF THE SPIRITUAL SPHERE.

Motion lives in the circumference, but in the centre is rest. The surface is the realm of illusions, but in the depths of the soul exists knowledge. The periphery is surrounded by clouds and darkness, but in the centre is light. There the spirit breathes upon the soul, and there is the kingdom which is the inheritance of those who choose to be the elect. From this centre come the light and life which pervade the soul and the physical body. The soul is the circle formed by thought around the spiritual centre; but the power producing and *fixing* thought radiates from that centre, and in it are all powers united. In this centre is the sum of your spiritual world; its light is the *Truth*, its heat is the love for the good and the beautiful. The organ for light is *Faith*, based upon knowledge and experience; the organ for heat is the heart. Let them act together in harmony, and you will obtain life, consciousness, and power, by the process of spiritual regeneration. All that is of real value to know rests in the depths of the soul. Learn to ask at the centre, and you will receive the true answer. In the average man the light burning in the sanctuary is not perceived, although its heat may be felt. The voice sounding from the interior is not distinctly understood, although it may be heard through the thick walls of the semi-material soul like the ringing of bells at a great distance; but as the power of feeling, in the physical organism, formed the foundation for the development of the senses of seeing, hearing, smelling, etc., so likewise the power of intuition will, in the growing spiritual organism, develop the inner sight, hearing, smell, and taste. These things will not be understood nor believed by those who reason merely from the material plane; neither are they written for the purpose of convincing such people; but to those who seriously desire to know the truth the above hints may be useful, to lead them to a path where they will find *still more light*.—*Franz Hartmann.*

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UNVEIL the covers of impurity and uncleanness; destroy the six enemies of man—lustful love, anger, miserliness, irrationality, pride or vanity, and jealousy or hatred: the chief mental impurities—and the mental mirror will be all the brighter. In it the face of man looks more divine. While water and washing may cleanse the physical impurities, no amount of words can cleanse the mental impurities—but *work, good work* alone, with a good *desire*. That good desire in the true sense is the one based on *unselfish* motive.—*B. P. Narasimmaiah.*

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KNOW that the existence of finite objects of desire is only very changing and transient.—*Raja Yog.*

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OPINION is a medium between knowledge and ignorance.—*Plato.*

ALL good thoughts, words, and works are done with knowledge. All evil thoughts, words, and works are not done with knowledge. All good thoughts, words, and works lead to Paradise. All evil thoughts, words, and works lead to hell. To all good thoughts, words, and works (belongs) Paradise—so (is it) manifest to the pure.—*Manthras of the Zoroastrians.*

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HERMES affirms that those who know God are preserved from assaults of the evil one, and are not even subject to destiny. The knowledge of God is religion.—*Fragment of Hermes Trismegistus.*

* * *

THERE are two things which make life worth living: (1) the absolute worth and significance of man's spirit in its completeness, and hence the absolute value of culture and growth, in the deeper sense of the words; and (2) the relevancy of actual experience and the actual world to these ends.—*D. A. Wasson.*

* * *

BEFORE long, alas! this body will lie on the earth, despised, without understanding, like a useless log; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce bad actions.—*Buddha.*

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INHERITANCE.

(Sonnet in memory of Wm. M. R.)

Poor, struggling youth, who gladly toils alone
To win and hold the key to knowledge dear!
Humbly he knocks at Wisdom's gates of stone
That open not till on their sides appear.
Carved by his hands, two rugged figures clear
Of Industry and Patience fully grown;
And whence at last admitted to be shown
The glories of the inner court, the fear
Of falling back from vantage gained lends strength
To struggle bravely always: and, at length,
When all life's tasks are done, he leaves his heirs
This best inheritance—the impulse strong
That leads them onward, though the way be long,
Knowing all lists are free to him that dares.

—*Elizabeth K. Reynolds.*

BOOK REVIEWS.

DEGENERATION. By Max Nordau. 560 pp. Cloth, \$3.50. D. Appleton & Co., publishers, New York.

"Degeneration" is the most distinctive of the recent translations. It is taken from the German work of Max Nordau, who is an ardent disciple of Cæsar Lombroso, Professor of Psychiatry and Forensic Medicine at the Royal University of Turin. It is a psychological analysis of the close of the nineteenth century, and as such it shows a firm intellectual grasp upon the most distinctive phases of mental production. The writer is fearless in his use of the surgeon's knife, even where he knows that his readers are sure to cringe. He is an out-and-out iconoclast, overthrowing the supposed masters of the age, and holding up to ridicule their pet theories and their followers.

The American reader will realize with relief that his own country is fortunately young, and consequently more free from those forms of corruption that have become an established fact in the lands of older civilization. The fact that morality often stands upon a higher basis in youth may be, it is true, only for the lack of temptation, but the peculiarly isolated situation of our country has certainly proved a protection to its morals. Beyond this point, if we are to accept the views of Max Nordau, the mass of mentality is more or less degenerate. This he attributes to the over-stimulation of the nervous system by those unaccustomed conditions which have been presented to the present generation, in the discoveries and innovations that have burst abruptly upon it. Thus are imposed organic exigencies, greatly surpassing its strength, which have created favorable conditions for "nervous maladies to gain ground enormously and become a danger to civilization."

It will be difficult for the followers of Ibsen, Wagner, Tolstoi, and others to believe that such widely accepted leaders are simply the expression of this degenerate condition; yet the process of turning the thought, from the slavish following of the man, inward to the *principles* that he has to teach is a wholesome form of emancipation, and if *these principles* can be proved to be degenerate, then the writer of such a work has performed a valuable service for the age.

The author is somewhat lacking in spiritual insight, and upon this ground he leaves something yet to be accomplished; but as a positive and intellectual critic Max Nordau has well accomplished a difficult feat of analysis.

HYPNOTISM. By Carl Sextus. 304 pp. Third edition, revised. Cloth, \$2.00. Published by the author, Chicago.

In this large volume the facts, theories, and related phenomena of hypnotism are given in a most instructive and entertaining manner. Somnambulism, telepathy, clairvoyance, and mineral and personal magnetism are treated at length from the standpoint of an experimentalist along these lines. The author has been for many years engaged in demonstrating hypnotism, in public and private, in both Europe and America, and the success of his experiments commends his book to a candid and thoughtful perusal. It is illustrated with numerous original engravings, which are not the least fascinating feature of the work.

THEOSOPHY. By George Wyld, M.D., Wimbledon, Surrey, England. Cloth, 264 pp. James Elliott & Co., publishers, London.

The sub-title of this work is "Spiritual Dynamics and the Divine and Miraculous Man." It aims to expound what the author calls "Christian theosophy," which is supposed to be antagonistic to the doctrines with which the name of H. P. Blavatsky is associated. The work contains much valuable spiritual teaching, but the chapter on "Reincarnation" betrays a lack of familiarity on the writer's part with the claims of Eastern advocates of this theory. He regards marriage as a process of generation through which "immortal *souls* are created." The book is rather a defence of Christianity than a treatise on theosophy.

LIFE ETERNAL. By Alexander Wilder, M.D. 19 pp. Paper, 15 cts. Published by the author. [For sale by the Metaphysical Publishing Co.]

By the title of this pamphlet is signified that the life of man is not in this world of time, sense, and limitation, but in the eternal region. The interior spirit lives from above. Eternity is neither a past nor a future, but that which always *is*—changing not. Dr. Wilder points out that in all moral feeling there is a presentiment of eternity, and that we do not part company with our friends at the grave because our relationship and affinities continue as they were before time began. Being of common origin, our participation is mutual in the Eternal and Absolute Good.

OUTLINES OF SOCIAL THEOLOGY. By Wm. De Witt Hyde, D.D. 260 pp. Cloth, \$1.50. Macmillan & Co., publishers, New York and London.

This work is a most encouraging sign of the times. The author, who is President of Bowdoin College, is one of those progressive theologians who strive to keep pace with modern thought and discovery. His book is composed of three parts—theological, anthropological, and sociological—each of which is in turn a trinity of chapters. The policy of the future Christian Church, an outgrowth of present contending sects and factions, is glowingly

outlined. Concerning belief in God, Dr. Hyde says he has found it "impossible to treat the subject at all without assuming some familiarity with the results of metaphysical inquiry." He regards metaphysics as the Alpha and ethics as the Omega "of any theology which is rooted in reason and fruitful in life." The volume meets an important need.

SIMPLIFIED ELOCUTION. By Edwin Gordon Lawrence. 232 pp. Cloth, \$1.00. Published by the author, New York.

This is a comprehensive system of vocal and physical gymnastics, in which explicit instructions for the cultivation of the art of expression are given in simple language. Proper breathing and speaking, and correct postures and movements of the feet, body, arms, head, eyes, etc., are explained concisely and clearly. To young actors and actresses, indeed to all who wish to acquire elegance of manner, Professor Lawrence's book is recommended.

* * *

OTHER BOOKS RECEIVED.

Practical Healing for Mind and Body. By Jane W. Yarnall. 316 pp. Cloth, \$2.00. Third edition, revised. Published by the author, Chicago.

Brother of the Third Degree. By W. L. Garver. 377 pp. Paper, 50c. Arena Publishing Co., Boston.

Transactions of the National Eclectic Medical Association. Vol. xxii. Edited by Alexander Wilder, M.D. Published in behalf of the Association, Orange, N. J.

Selections from George MacDonald; or, Help for Weary Souls. Compiled by J. Dewey. Paper, 93 pp. Purdy Publishing Co., Chicago.

Autobiography: By Jesus of Nazareth. Paper, 115 pp. Published by J. P. Cooke, 62 Warrenton Street, Boston, Mass.

Trinity; or, The Science of Correspondence. By R. M. Walker. Paper, 30 pp. Published by the author, Chicago.

Truth; or, Nature's Unveiling. A few texts: "Wise to the Wise." Paper, 48 pp. Published by Jos. M. Wade, Boston.

The Story of a Shepherd. By Ursula N. Gestefeld. Paper, 15c. F. M. Harley Publishing Co., Chicago.

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